

# THE CHRISTIAN REMEMBRANCER.

No. 59.]

NOVEMBER, 1823.

[VOL. V.]

## RELIGION AND MORALS.

### ON SPIRITUAL EXERTION.

1 COR. ix. 24.

So run that ye may obtain.

THE life of a Christian is here represented under the image of a race. All, without exception, must run this race; as all, without exception, that run lawfully, shall be rewarded at its close, through the mercy of God in Christ Jesus. It is a great error to suppose, that the Gospel has released mankind from the discharge of any one moral duty to which they were before bound. Its command is short, but it is full. "Be ye holy, even as God is holy." No vice can find countenance in this; no professions can be a substitute for its neglect. Nothing short of holiness, such a holiness as every man, by the grace of God and his own endeavours, can attain unto, will satisfy our divine Master, or ensure, agreeably to the terms of the Gospel, our everlasting salvation.

*Be not deceived: he that doeth righteousness*, that sincerely and habitually endeavours, by God's grace, to discharge his several duties in whatever situation he may be placed, *he is righteous*, and shall be accepted as such in the sight of God, for the sake of the Lord Jesus Christ. The Gospel brings the glad tidings of a Saviour; we thankfully acknowledge it; it is our stay for the present; it is our hope for the future: we rely on nothing else for

REMEMBRANCER, No. 59.

our acceptance in the last day but the blood that He hath shed for us; we joy in nothing else but in His atonement, for on nothing else can we confidently rely, in nothing else can we joy without abatement.— But then the very same Apostle, that enjoins the Christian to *look unto Jesus as the Author and Finisher of his faith*, reminds him that he "*run with patience the race that is set before him.*" This race is but a succession of duties, commenced in our earliest years, to be continued through our lives, and closed only with our latest breath. It contains every obligation that we are under to God, our neighbour, or ourselves; every command that is to be found in the Gospel; every action of piety and virtue exhibited in the perfect example of our blessed Lord. He that runs this race well, must be a man devout towards God; dutiful towards his parents; affectionate and true to his kindred and friends; respectful and obedient where respect and obedience are due; just in his dealings; prone to forgiveness; abundant in charity; pure in heart; blameless in word; holy in action; ever rising above this world in thought, and intently meditating, through faith, on that sacrifice of the death of Christ, whereby he is so powerfully, beyond every other motive that can be named, incited to exertion, and supported in his course, and encouraged to look forwards to a crown of glory, which the Lord, the righteous Judge,

4 N

hath promised at the last day. But thus to run, what is it in fewer words but to be "*zealous of every good work*?"

There is something peculiarly striking in the metaphor employed by the Apostle, especially when we consider that it was addressed to the Corinthians, who were daily in the habit of witnessing races, or persons training and preparing themselves for them. To them the crown allotted to the earthly conqueror was the most appropriate figure that could be imagined of the reward promised through Christ to the faithful and obedient Christian; and the previous discipline undergone by every competitor, and the necessary exertion exhibited afterwards on the course, an illustration of the necessity, on their part, of spiritual discipline and exertion, too pointed not to be felt, and too conclusive to be gainsayed. Here were men undergoing the utmost bodily pains and labour, with no small degree of mental anxiety; and for what? for a mere chaplet of leaves, with the passing fame attendant on gaining it. What a rebuke, then, was this to the Corinthian convert that should be found relaxing his endeavours for the attainment of an incorruptible crown? And what a proof of folly in him, should he suppose for a moment that such a crown could ever be gained without exertion? Here were men employed in the most active exercise of which the body is capable, straining every nerve, and pressing towards the mark with an anxiety on their countenance that showed that the whole man was bent on success. Could the Corinthian fail of reading a salutary lesson in this? Or, can we fail of doing so? Or are we resolved to close our eyes to our duty, and slumber away our lives in I know not what delusive hopes, till we are awakened to a sense of our error and our mournful condition by the sound of the last trumpet? Let us

rather, as men earnestly bent on working out our salvation, listen to the admonition of the Apostle, and, praying to the Almighty, through the Lord Jesus Christ, for the assistance of his grace, "*so run that we may obtain.*"

The Christian has many advantages over his earthly pattern.—He is not left to his own exertions; he has the Holy Spirit of God to assist and support him in his course; for "*God,*" saith the Apostle, "*worketh with us both to will and to do;*" and, "*we are labourers together with God.*" He may not be followed by the shouts and noisy plaudits of an admiring crowd; but he has the silent approbation of the good; he has the prayers of thousands whom his beneficence has relieved or his holy zeal converted from the error of their ways; he has the testimony of his own conscience, and, what is in itself a present reward, and the earnest of far more, he has the favour and blessing of the Most High.—He may not have in this life a crown wherewith to wreath his brows, tangible and visible, but a crown he shall hereafter have; a reward no less certainly awaits him, far more exalted than the highest earthly honour, real, substantial, and everlasting.

Let us stop and meditate awhile on this, "*the prize of the high calling of God in Christ Jesus;*" and let us endeavour to gather out of God's word what that heaven is, to which, as to our exceeding great reward, we are all looking, and unto which we hope, through the mercy of God and the merits of our Redeemer, to attain. It is remarkable that the Scriptures, in their description of heaven, do not confine themselves to any one particular image. Whatever is good in itself, or glorious and blessed in its effects, is indifferently chosen to express it. At one time it is represented as a kingdom "*wherein we are to reign with Christ for ever and ever;*" at

another, as "a holy city," resplendent in glory, blessed with the visible presence of the Almighty, and lightened with the light of the lamb; now as an "abiding mansion," wherein, after the wanderings of our earthly pilgrimage, we may take up our abode and be with Christ; now as a rest, not from these wanderings only, but from every other labour that is so harassing to soul and body; from sorrow, from crying and pain, from the fear of death, from temptations without, from hourly struggles within; now as "an inheritance," to mark the certainty of our possessing it; now as a "weight" and "treasure," to denote its value; now as "a feast," to signify the joy and satisfaction that shall attend on it; now as "a prize," to remind us of the exertion requisite to attain it; now as "a crown," to evince its dignity; now as "a harvest," to denote the abundant plentifulness of the reward; now as "a building," to express its durability; now as "a substance," to distinguish it and place it far above those shadowy and empty goods which we are so fond of embracing in this life; and then, after the imagination has thus been carried to its highest pitch, and images sought out of every thing that we most admire, and long for, and value on earth, and heaven declared to possess within itself all that is really desirable in all these, we are briefly told that yet—so unspeakably great and blessed is the reality—that yet *"eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."* Every image declarative of glory and blessedness is employed to show that no *single* earthly good, however perfect, can convey an adequate idea of the Christian's reward in Christ; and then *every* image that can be named is declared, after all, to be too weak, to remind us that nothing earthly whatever is comparable unto it. After exhausting

all our powers of conception, and searching the Scriptures throughout, we are brought to this rock at last, on which faith indeed more gladly rests than on the most lively representations that could have been given—the united goodness, and wisdom, and power of God. God has made us, and enriched our present condition, which is confessedly only probationary and to pass away, with numberless blessings conducive to our happiness; and, in order to redeem us from the dominion and penalty of sin, and open heaven unto us, he has freely delivered up his only Son to die for us. Who, then, after this can doubt the value of that which has been purchased at so great a price? Kingdoms, crowns, inheritances, treasures, all sink into nothing before the single consideration that God, this good, and wise, and powerful Being, hath promised to reward us, and that Christ hath died to purchase the reward. We feel and are persuaded that the reward, whatever it shall be, will be great indeed and blessed: nay, the very circumstance of our being unable to conceive it now, only heightens the value of it the more, because it shows that there is nothing of earth in it; nothing of the vain, and perishable, and unsatisfactory goods of this world mixed up with it; that it is altogether of another world, where real joys are to be found; altogether heavenly and spiritual, substantial and eternal.

Here, then, is your reward; it is promised to you on the word of the Most High God, of whose truth you have a present proof in the daily orderings of his providence; and it is sealed to you by the blood of his dear Son: it is, therefore, most sure. It is provided by the hands of infinite wisdom, and power, and goodness, and must, therefore, be abundantly great. Nothing earthly can equal it; and no man can more consult his own good than by endeavouring to obtain it. It is placed, however, at the end of a course, over which every

man must run: it is the appointed prize, through Christ, which implies that no man that does not run can have any title whatever to it.

On what, let us ask, did the Apostle, whose words we have been considering, found his hopes? Where-with, when he came to die, and had received, as is supposed, an express revelation on the subject, wherewith did he assure himself of his reward? "*I have fought,*" says he, "*a good fight, I have finished my course, I have kept the faith.*" Is this the language, or was his the conduct, of a lukewarm or slothful Christian? Look at his life; devoted to the study of God's word, and zealous for his honour, though misled at the first by the prejudices of his sect; at length convinced by the heavenly vision, and sent to *open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and repentance among them which were sanctified by faith* in the Lord Jesus. As an Apostle he went forth wholly relying on that Saviour whom he preached to others, and *counting all things but loss for the excellency of the knowledge of Christ Jesus his Lord*. From the East to the utmost boundaries of the West his voice was heard. No labour could weary him, no danger alarm, no difficulty deter him: all was overcome through the grace of the Most High. He passed from city to city and country to country, planting churches everywhere, and stimulating his converts, by his example, his word, and his epistles, to live as became the Gospel of Christ. He laboured to omit nothing that belonged to the duties of that station unto which God had called him. As a private Christian he kept under his body, and brought it into subjection to the holy will of God, lest that, by any means, when he had preached to others the way of holiness unto salvation, he himself should be "*a castaway.*" As an Apostle he "*made himself all*

*things to all men;*" tender over the prejudices of the Jews, condescending to the weakness of the Gentiles, bold in confuting the gainsayer, diligent in removing error, stern in rebuking vice, earnest in his calls to repentance, and warm in unfolding the proffered mercy of God through the Lord Jesus Christ; approving himself throughout a faithful minister of Christ, that he might by all means "*save some.*" In his own expressive language, already quoted, he had "*fought a good fight,*" against the world from without, and the flesh from within; he had *finished the course* allotted him to run in public and in private; he had *kept the faith* in his own heart, and preached it in all its purity boldly and unceasingly to others: in all these points he had "*laboured to have a conscience void of offence towards God and towards men.*" And now, what was the conclusion drawn by this pious, and holy, and faithful servant of the Lord on the retrospect of his former life, which he was emboldened by the Holy Spirit to draw, and which he has recorded for our instruction and comfort? "*Henceforth,*" says he "*there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day*"—"shall give me," for it is still his gift, purchased by his blood, and conferred through his merits, as the means—Yet given to me because, looking to the conditions of my salvation, I have, by God's grace, endeavoured to fight this good fight, and finish my course, and keep the faith; and given, not to me only, but *unto all them also* that, pursuing the path of their respective duties, and running the race, whatever it may be, that is set before them, "*love his appearing,*" and anxiously look forward to it as the reward of all their spiritual labours, the consummation of all their hopes, and the dawning of that everlasting joy that awaiteth the righteous in the kingdom of their Father.



Let us place, then, before our eyes both the admonition and example of this great Apostle: the former is a plain exhortation to holiness, and the latter is a pattern of nothing less; in the former the Apostle makes the attainment of our everlasting reward to depend on our running: and in the latter, he argues for himself that he shall obtain, because he has run. No man will suspect this Apostle of thinking too highly of human righteousness, or detracting from the value of the

Redeemer's atonement. Here, then, is a safe guide. With the Apostle let us say, "*other foundation of hope have I none, save Jesus Christ and him crucified*;" but with him let us, at the same time, labour, with the assistance of God's grace, to run each his appointed race of duty so faithfully, and steadily, and conscientiously, and to the end, that we with him may obtain God's gracious promises, and finally be made partakers of his heavenly treasure through Jesus Christ our Lord.

## BIBLICAL ILLUSTRATIONS.

Judges v. 24, 25.

THIS was a party of Bedoween Arabs, who had come from El Arisch, six days ago, to pasture their flocks. The party consisted of four men, with their wives and a number of children; they brought us milk and kids and fresh and salt butter. Nothing could be more simple than the construction of their tents; three sticks, one at each end stuck into the ground and standing upright, with one across the top, formed the frame-work, and a large brown cloth made of goat's or camel's hair, thrown over it, and pinned down to the ground, formed the covering. *Travels along the Mediterranean, &c. by Robert Richardson, M.D. 1822.*

Gen. xiii. 7.

Strife between the different villagers and the different herdsmen here, exists still, as it did in the days of Abraham and Lot; the country has often changed masters; but the habits of the natives, both in this and other respects, have been nearly stationary. Abraham was a Bedoween: and I never saw a fine venerable looking shiekh busied among his flocks and herds, that it did not remind me of the holy patriarch himself. *The same.*

Judges xvi. 3.

At ten o'clock we reached the summit of the hill. The whitened tomb of the sometime Shiekh Ab Ali Montar, crowned the lofty promontary of the mountains of Hebron, on our right; and the town and minarets of Gaza occupied the summit of a mound in the plain, on our left. Gaza was one of the five satrapies of the Philistines, celebrated both in ancient and modern times, from Samson, the Judge of Israel, down to our redoubted champion of the cross, Richard, the king of England. A hedge of Indian fig lines the road on each side, and a number of upright white marble tomb-stones mark the spot where the road turns to the left, and winds like a serpentine walk through gardens of pleasure to the gates of the city. The gardens are enclosed with hedges of Indian figs, and abound in tall spreading sycamore trees, which gave them an enchanting and delightful appearance, though but indifferently provided either with articles for use or beauty. The town and the burying ground cover the top of the eminence, which is about two miles in circumference at the base, and appears to have been wholly inclosed within the ancient fortifications, and must doubt-

less have been strong according to the ancient mode of warfare. *The Same.*

Judges xiv. 19. Zech. ix. 5.

The caravan brushing the dew from off the tender herb and new blown flowers, filed along the beautiful and well wooded valley in their way to Ashdod (pronounced in the country Shdōōd) and Gibny, while we ascended the hill, passed through the village of Barbāra, and took the road for the ruins of Askelon (pronounced Ascalāān), which lie about an hour out of the direct line of march to Ashdod. Olive trees still occupy the sandy height upon our left, with fine crops of wheat and barley upon our right, Arab tents along the edge of the hills, and Arab shiekhs busily employed among their flocks in the field.—In about half an hour we crossed the sandy ridge, and descended into a well-cultivated plain at the village called Naidé. On the next eminence we found the remains of an edifice, with granite columns, like what we had seen at Rafia, and enjoyed an excellent view of the ruined walls of Askelon; winding round an eminence on our left, and having crossed a small stream in the intervening valley, we arrived at their base. The position of Askelon is strong: the walls are built on the top of a ridge of rock, that winds round the town in a semicircular direction, and terminates at each end in the sea. The foundations remain all the way round, the walls are of great thickness, and in some places of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but in general it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls in the same manner that it does without: the town was situated in the hollow, so that no part of it could be seen from the outside of the walls. Numerous ruined houses

still remain with small gardens interspersed among them. Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled, "*the King shall perish from Gaza, and Askelon shall not be inhabited.*" When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be thus poured out. Gaza is truly without a king, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. *The Same.*

1 Sam. v. 1.

We now pursued our way across the hill, which was covered with a plentiful mixture of grass and sand, and arrived at the village of Misdal, situated in a beautiful plain, and surrounded with small gardens, hedged with the Indian fig-trees. An hour and a half from Askelon, we reached the village Hamami. Its environs are cultivated, and the crops abundant, but quite overgrown with thistles, extensive plantations of which line the road on each side. At present, although our prospect is extensive, there is not a tree in sight; yet the growth of spring clothes the undulating fields, and every thing is fresh and beautiful. It is not like the land of Egypt, but it is a thousand times more interesting. Having passed a large tumulus on the top of an adjoining hill, the history of which we could not learn, we came in sight of Azotus, Ashdod, pronounced in the country Shdōōd. In about half an hour thereafter we crossed a broad stone bridge, which was over the bed of a river, with stagnant water, in several places. Next we came to the ruined village of Tookrair, which is situated on the top of a hill, on the left, and

seems to have been a place of considerable consequence, probably Ekron. Soon after which we arrived at Ashdod, passed the town and well, with a small contiguous mosque on the road side, turned into a pleasant grassy field, and pitched our tents for the night.

The lie of the ground around Ashdod is beautifully undulating, the pasture luxuriant, but not half stocked with cattle. The site of the town is on the summit of a grassy hill, and if we are to believe historians, was anciently as strong as it is beautiful. Herodotus states, that Psammetichus, the king of Egypt, spent twenty-nine years in besieging it, and in the end was successful; an event which is stated to have occurred 1124 years before Christ, about fifty years before the reign of David in Hebron. This was another of the five satrapies of the Philistines, who when they had taken the Ark of God from the Israelites, in battle, brought it to Ashdod, and carried it into the house of Dagon, and set it by Dagon their God. We neither saw nor heard of any ruins here. *The Same.*

Luke xxiii. 50, 51.

We proceeded slowly through the gardens of Yaffa, and having cleared the thick plantations of thistles, ascended the hill, and in a little time passed a tolerably good looking mosque on our left, where there is plenty of excellent water; after which we came to the village of Seraphan, that stands on a hill on the right, where there is also a cistern of water on the road side; and at one o'clock arrived at Ramla, which is only three hours from Yaffa. The whole of the road lay over an undulating surface partially cultivated, and thinly inhabited, and of a wilder and more unkindly aspect than our journey through the ancient territory of the Philistines. A good deal of wood appeared around a smiling village on our left as we passed out from Yaffa; but the

whole road was exceedingly unprovided with that article till we came near to Ramla, anciently called Arimathea, of which was Joseph, that good and just man, who took down from the cross the body of the crucified Jesus, wrapt it in linen cloth, and laid it in his own new sepulchre. The ground about Ramla is covered with rich verdure, and adorned with many trees, of which the palm-tree is the most conspicuous. On a high hill to the west of the city stands a venerable ruin, called the tower of the Martyrs, with some stately sycamores overlooking the town. *The Same.*

Psalm lxxviii. 1, 2, 12, 13.

The road between Kariaaloonah and Jerusalem presents nearly the same features with that in the other parts of the hill country which we had already passed. The mountains continued on the right and on the left, with here and there a triangular patch of low alluvial land, opening into a narrow valley, pervaded by a small stream of water that scarcely covered its pebbly bed. We passed the villages of Caglione and Lefta, and a small brook trickling down through the valley of Turpentine; and having ascended the hill, where the road was formed with considerable care, from the edge of the rock passed the village of Abdelcader, the property of our green-coated shiekh, on the left, and in a few minutes having reached the summit, came in sight of Jerusalem, from which we were distant about ten minutes' walk of our mules. These plain embattled walls in the midst of a barren mountain track, do they inclose the city of Jerusalem? That hill at a distance on our left supporting a crop of barley, and crowned with a half ruined hoary mansion, is that the Mount of Olives? Where was the temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our

view beyond the city on the south. An insulated rock peaks up on our right, and a broad flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in a hollow that opens to the east, and the walls being built upon the higher ground on the north, and on the west, prevent the interior from being seen in this direction. We pass down the gentle descent covered with well trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the valley of the Son of Hinnom, which at the north-west corner of the wall becomes a broad deep ravine, that passes the gate of Yaffa or Bethlehem, and runs along the western wall of the city. Arrived at the gate, though guarded by Turkish soldiers, we pass without tribute or interruption. The rosy countenance of Abdel Rahman, the brother of Abougôsh, like a handful of gold, is every where a passport. The castle of David, or to call it by its modern name, the tower of the Pisons, is on our right, on our left is a rugged stone wall inclosing a vacant field with a cistern, in which the bathing Bathsheba was seen by the king of Israel. The ruins are at the gates; but nothing of the grandeur of the city appears. We turned to the left where the houses commence on both hands, and a few steps brought us to the Latin convent of Saint Salvador. The Fathers and the interpreters in their robes immediately came to welcome us to the holy city, and with all possible despatch the animals were relieved of their burdens, and we and all our effects accommodated within its sacred walls. *The Same.*

Mark xiii. 2. Luke xix. 41—44.

It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes

of memorable events, that the greater part of the objects mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion; watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become

dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and He who spake as never man spake, has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries, became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace; with every man sitting under

his own vine, and under his own fig-tree, with none to disturb, or make him afraid. Jerusalem was the brightest of all the cities of the East, and fortified above all other towns; so strong that the Roman conqueror thereof, and the master of the whole world besides, exclaimed, on entering the city of David, and looking up at the towers which the Jews had abandoned, "Surely, we have had God for our assistance in the war; for what could human hands or human machines do against these towers?" *The Same.*

---

## ECCLESIASTICAL HISTORY.

### No. 22.—*Henry the Third.*

#### (*Concluded.*)

THE encroachments of the Pope, and the introduction of preaching Friars, the two most remarkable circumstances in the reign of Henry the Third, have been described in preceding numbers. The regular routine of Church History during this period is not calculated to excite much attention. Archbishops and Bishops succeeded one another in due course, with more than the ordinary proportion of appeals to Rome, and with several examples of annulled elections and deposed Prelates. As these quarrels excited little interest, and led to no great results, it is needless to consider them in detail; a better method of estimating the general character of the age, is to notice a few of the prevailing customs and the more distinguished ecclesiastical characters. Such notice will show that the times were not quite so bad as the readers of our preceding sketches might imagine.

Stephen Langton, who continued during many years in the See of Canterbury, was disposed to redress the principal grievances within his reach. His example was followed

by various Prelates; and we have a goodly collection of the canons and statutes by which they professed to regulate their conduct, and expected to eradicate abuses. The constitutions of Edmund, Archbishop of Canterbury, may be taken as a specimen. They were published in the year 1235, and commence by excommunicating all clergymen who had taken orders *irregularly*, that is to say, all who had been guilty of various crimes and had not received absolution from the Primate or the Pope. Many rules are laid down for ensuring the celibacy of the Priesthood, and for punishing such as violated that obligation. It appears that many of the Clergy were married men, and were very unwilling to conform to the regulations of the see of Rome. They were prohibited, under pain of suspension, from frequenting or patronizing drinking-matches, from exacting new or illegal burial fees, and from celebrating mass for hire. In cases of necessity laymen were suffered to baptize.—The people were exhorted to confess and to communicate thrice in each year; and those who neglected to do so once were to be excluded from the Church service, and refused Christian burial. The con-

fessors were required to observe the greatest gravity and decorum, and not to ask such questions as might familiarize the people with vice, or induce them to accuse one another. Sorcerers, witches, persons who neglect or abuse the Sacraments, incendiaries, and robbers, were publicly excommunicated at stated seasons. Laymen were instructed to make their wills in the presence of a Priest. Children were to be brought to the Bishop to be confirmed; and tithes were to be duly and punctually paid from every thing which yielded an annual increase. Such are the principal constitutions of Saint Edmund, who was canonized by Pope Innocent for his distinguished piety. The same mixture of spiritual and temporal runs through all the constitutions of the age. Particular stress is laid upon testamentary proceedings, which the Church had taken under her especial care. The celibacy of the clergy, the purity of the nuns, and the proper mode of conducting confessions, are also constant topics of episcopal animadversion. It is obvious, from the manner in which it is mentioned, that the latter custom was grossly abused. Yet bad as such a practice was and must always be, it seems to have been the chief if not the only means by which the people were instructed in their duty.

The disputes between the Pope, the King, and the Clergy, were carried on with much cunning on all sides. Henry was a weak, avaricious, extravagant, and unpopular monarch; always at variance with his barons, always submitting to them and granting their claims, with a determination to renew his oppressions on the first opportunity; always giving himself up to the management of foreign favourites, whom his Parliament banished and he recalled. The Clergy had two favours to ask of him—abstinence from plundering them in his own person, and assistance in repelling

the encroachments of the Pope.—Henry undertook to check the extortions of Rome, upon condition that his own should be complied with. The Pope insisted upon similar conditions, and refused to interfere in the matter of vacant Bishopricks and Abbeyes unless the Clergy granted him a fifth of their moveables. In short, it was the constant and obvious policy of Rome to foment disputes between the King and his Prelates, that both parties might continue dependent upon the Apostolic see.

But in spite of these grievous abuses and calamities, a light distinctly dawned upon the Church, and announced that the darkness of the middle ages would not always prevail. The Friars encouraged learning, and the common spirit of rivalry must have introduced it among the regular Clergy. The civil law became a general object of attention; and to be skilled in its provisions was a sure road to distinction. The nation had a long respite from foreign wars; and the disputes between Henry and his Barons were not attended with devastation or slaughter. Great complaints were made against foreign usurers and Jews; and we may presume, from this circumstance, that wealth was beginning to accumulate in the hands of the principal merchants. In the strength and spirit of the aristocracy, in the growing power of monied men, in the increased intelligence and new studies of the Clergy, we discover the seeds of that improvement which ultimately prevailed throughout the country. The causes which retarded it for many a year, were the wars with France, the contest between York and Lancaster, and the successful usurpations of Rome.

It ought to be observed, to the honour of the age, that it was distinguished for the splendour of its Churches and Monasteries. Many of the ancient Cathedrals were taken down and rebuilt upon more commo-



dious sites, and on a larger scale. The historian assures us that upwards of ten thousand marks were expended, by Count Richard, King Henry's brother, upon a single Church.—Henry himself is represented as a munificent patron; and Matthew Paris, who passed some time in his company, found him intimately acquainted with the past history and present state of his dominions.

Matthew Paris himself is worthy of a more particular notice. He was a Monk of St. Alban's; and the only important action in which he is known to have been engaged, was the reformation of a Benedictine Monastery in Norway. As a writer he holds a distinguished place among English annalists. His reiterated complaints against the Pope have drawn down severe rebukes from Roman critics. But Matthew was himself a bigoted Papist; believed all the doctrines and all the miracles of his Church; acknowledged, and even maintained, all the dignities and privileges of St. Peter's successor. There is not the least ground for accusing him of disaffection either to the Pope or the King. He fairly describes and feelingly laments their faults, but is no advocate for throwing off their yoke, or even resisting their power. It is this which establishes his character for impartiality, and rewards the reader for wading through the prodigious mass of materials which he had the industry to collect and arrange.—King Henry encouraged him to prosecute the work; and we may forgive many of the follies of that feeble prince in consideration of his having provided us with so faithful a chronicler. Matthew Paris has no pretensions to the title of an accomplished historian, but his merits as a contemporary annalist are not easily overrated.

Robert Grosteste, Bishop of Lincoln, was a churchman of still higher endowments; and he shines forth in an age of little men with a lustre which would have illuminated

the most splendid æra. He is equally eminent as a prelate and a scholar. Our literary historians are charmed with his Anglo-Norman poetry; his theological writings are still studied by the curious; and his progress through life, and more especially his government of the See of Lincoln, show what could be done by integrity and talents, even under the unfavourable auspices of Henry the Third. The account of his diocesan visitations, in the *Anglia Sacra*, is particularly interesting. He informed the Pope, that upon his introduction into his diocese he considered himself the shepherd and pastor of his flock, bound to guard them at his own proper peril. For this reason he commenced a regular visitation through the Archdeacons and Rural Deaneries, and assembled the Clergy of every Deanery at a stated time and place.—The laity were also admonished to bring their children to be confirmed, and to come themselves to confession. The Bishop preached in person to the Clergy; a *Minorite* instructed the people; and four Friars were appointed to hear confessions and enjoin penance. Two days were then devoted to inquiring into and reforming abuses. This practice gave offence, because it was new; and Grosteste himself at last perceived that the custom might be perverted by such of his successors as should be disposed to oppress their Clergy by exacting too much procuration money. He observes, therefore, that visitations carried on for these purposes, though they may furnish a Bishop with his entire maintenance, and enable him to leave his episcopal revenue untouched, can only redound to the disgrace of the Church, and confirm sinners in their crimes: and he humbly entreats the Roman Pontiff to prohibit the exaction of such procurations, either by his successors in the see of Lincoln or by the Archbishop of the province.

In defending his just rights the

Bishop was not less resolute than in refusing to overstep them. King Henry, upon pretence of a special provision from Rome, presented a clerk to one of the Bishop's livings. His Majesty was respectfully, but firmly, told that the Pope's provisions could not set aside the Bishop's authority, and that he was resolved to excommunicate every person who trespassed upon the privileges or dignity of his See. This remonstrance had its effect; the King's clerk gladly withdrew from a contest with so formidable a Prelate, and the living was enjoyed by Bishop Grosteste's nominee.

He is accused (but the accusation seems inconsistent with the rest of his actions) of making a most extraordinary request to the Pope, namely, that all the ecclesiastical possessions in his diocese should be placed at the disposal of the Bishop. At first the Pope favoured, but he subsequently rejected, this petition; and Grosteste exclaimed, in the hearing of his Holiness, *Money, money, how great is thy power, and especially at Rome!* The reply of the Pope was not inappropriate; *O Englishmen, Englishmen, how you delight in defrauding one another!* If the designs attributed to Grosteste were really entertained by him, he laboured hard for the rest of his life to wipe out the stain which they infixed. The Pope suspended him for refusing to institute an Italian priest, unacquainted with the English

tongue; but presented, according to custom, to a valuable living.—He paid no regard to the suspension, but proceeded in a visitation of the Monasteries and Nunneries, which he conducted with the greatest severity, and wrote at his leisure to the court of Rome, justifying his conduct, and reflecting in strong terms upon the Pope. The *non-obstante*, of which Popes made such continual use, he declared to be the fountain of all evil; and the consequent separation of the people from their pastors was pronounced worse than any thing that had been done by Lucifer, or could be effected by Antichrist. Matthew Paris assures us that the Cardinals assented to these declarations, and told the enraged Pontiff that it was useless to contradict or punish them. "He is a true Catholic, and a most holy man; more religious, more excellent, more pious than ourselves. He has not his superior or his equal among living Bishops. France and England know it well; and our denial would have no effect. His words are so true that they will do us much injury if they become generally known. He is justly esteemed a great philosopher, a profound scholar, a zealous lover of justice, a good theologian, a constant preacher, a lover of celibacy, and an enemy to all sorts of Simony." Such was the eulogy pronounced upon Bishop Grosteste by the Cardinals of Rome, in the presence of the Pope.

---

## LIVES AND ANECDOTES.

### *The Life of Thomas Morton, Bishop of Duresme.*

(Concluded.)

From this Bishopric of Coventry and Lichfield (anno 1633,) it pleased the royal Majesty of King Charles the First, to prefer him to the dignity of the episcopal see of Duresme, to which Bishopric, before the conquest, was united the prerogative

of a county palatine. And here, continues one of his biographers, "with what integrity, justice, temperance, and other Christian virtues he demeaned himself, especially his liberal and free composition with his tenants, whereof many instances might be given, if need were, I had rather the late memory of him should speak, who is yet living in a private and contented estate (after the apostles' diet, *Having meat and drink, &c.*)

and after his late injurious ejection out of that plentiful Bishopric in a very old age\*, which is ninety-three, in this present year of our Lord, 1657, and was never married, but hath led a single and painful life."

He hath had, being Bishop of Duresme, sundry eminent scholars for his domestic chaplains, as Dr. Joseph Naylor, whom God hath newly translated, on whom he collated the rich rectory of Sedgfield, and a prebend in the Cathedral Church of Duresme; Mr. John Johnson, a Londoner born, a godly, learned, and faithful preacher of the word of God (with whom he lives in eternal blessedness) whom he constituted to the rectory of Bishop Wearmouth; and also Mr. William Flathers, long since departed; Dr. Ferne, a reverend and learned divine, as his excellent treatises writ and published in these late sad times do sufficiently speak him; Mr. Evers Gower, since departed, on whom he collated the rectory of Stanhope, and archdeaconry of Northumberland, as also the aforementioned Dr. Isaac Basier, whom he ordained deacon, and after that priest, when Bishop of Lichfield; and being translated to Duresme, he collated on him the forenamed rectory of Stanhope, with a good prebend in the Cathedral Church of Duresme, and the archdeaconry of Northumberland. Of this learned gentleman much might be said, who is living still, though far remote, for in these late heavy and dolorous times, he was forced to sit down, yet with honour, (after more than his Ulyssian travels in three parts of the known world) Professor of Divinity at Alba Julia, in Transylvania; as also Mr. Richard Wrench, Bachelor in Divinity, some time Fellow of St. John's, Cambridge: and lastly, Dr. John Barwick, first Dean of Durham, after that of St. Paul's, London, lately deceased.

This Bishop was such an indefatigable student, and such a constant *Heluo librorum*, that whether he passed by water, or rode on horseback, as he used in his private estate, or travelling in his coach, after that he had obtained greater preferments, he had always some choice and useful book, which he either read himself, or else caused a chaplain or his amanuensis to read unto him, who attended on him journeying. And very seldom or never did he go to his bed, but his devotions ended in public with his family, and afterwards more privately by himself; his bed-chamber servants, who had been usually University scholars, continued their tasks in reading some other pious books, or some Church history unto him, till such time as

acceptable sleep stole upon him, and so relieved and discharged them of that duty. And when he did sleep, it was very moderate, or rather small, for, as I have said, he either continued reading himself, or others reading unto him, till late at night, and after some few hours repose, he was always ready to fall on his study afresh with early Aurora.

For an example of his piety, and general care which he took in his diocese, for the fuller instructing of children in the grounds of religion, he caused many thousands of catechisms (according to that form which is prescribed in the Book of Common Prayer) to be printed at his own charge, and to be dispersed in the several deaneries and archdeaconries of the dioceses where he had been Bishop, which he commanded his respective chancellors, registers, and other ecclesiastical officers, in their places, to distribute in every parish; and likewise admonished the several ministers to be diligent and careful in the due catechizing of their youth, according to that form.

For his manner of lodging, diet, and study garments, they might have been, if you will, of another Anthony, for he never could endure a soft, much less a down bed, but either a mattrass, or a single quilt, which was his usual lodging. His study gown was sometimes of a coarse black hairy rug, and his constant diet, when not visited by strangers, was one meal a day through almost the whole course of his life, which in his middle age, and before he was Bishop, was usually a supper; in his declining age, and after he was Bishop, usually a dinner, and that but a bare and slender one, to himself, though bountiful and plentiful to all others his commensals. He very seldom or never drank strong drink, and wine most rarely, and that in a very small quantity, as perhaps might warm his mouth, but scarcely his stomach, for his health was constantly good, and his bodily infirmities few or little; indeed his abstemiousness was very great, and I believe this latter was a great preserver of the former, added to his great activity in his younger years, and excellence in all manly games, as leaping, running, wrestling, the fume of which continued till his old age, and reached the King's ear; for he was once asked by King James, whether it was true that he struck up the heels of six men so speedily, one after another, that the last was down before the first could get up again, which I heard him say was true, though the report, which seldom faileth on that side, had doubled the number.

I might further tell you, that he never purchased one foot of land, whatever he sold, nor other temporal possession in all

\* For so he was then aged, but he dyed anno. 1659, ætatis 95.

his long life, notwithstanding his plentiful incomes; but as his revenues increased, so were they expended, as I have formerly noted, in hospitable, charitable, and other Christian uses, which thing may partly appear by his being so bare, and unprovided at the beginning of the late turbulent and traitorous times, so that when he was committed under the black rod, for protesting against those uncivil tumults then on foot, he had scarcely wherewith to defray the fees and charges of his confinement, which is the less to be wondered at, that he was not so plentiful in his purse, and the rather, considering the great and extraordinary charges which he was put to by the frequent entertainment of Scottish Lords, and others who posted to and fro, especially about the time of the Scottish insurrection, Durham being in their northern road—*Ah! nimum vicina Scotis Dunelmia.*

He never ordained any for priests and deacons (which he commonly did at the four ordinations) but such as were graduates in the University, or otherwise well qualified in good learning; and for a trial of their parts, he always appointed a set time to examine them in University learning, but chiefly in points of divinity; and in this he was very exact, by making them answer syllogistically, according to their abilities. And he trusted not his own chaplains in this sacred business, though otherwise very able and learned divines.

He never conferred any benefice or spiritual preferment, chiefly while he was Bishop of Duresme, being a most free and bountiful patron, but on his own learned chaplains, except three only, which were commended unto him by King Charles I. his sacred Majesty, viz. Mr. John Weemes, that learned writer in moral divinity, Mr. Anthony Maxton, both which were made prebendaries of the cathedral church of Duresme, and Mr. Clappurton, being three Scotchmen, and able scholars.

For his judgment of the due deserts of learning, take one instance: when he was Dean of Gloucester, and Mr. John Donne had cast himself into a sea of misery, by the marriage of the daughter of Sir George Moore, knight, whereby he was exiled of his secretary's place under the Lord Chancellor Egerton, and had spent most of his own means in the pursuit of his said marriage, whereby he was brought to a low ebb and debility in his estate; and knowing no way or means whereby he could subsist, children especially increasing yearly, then did Dean Morton earnestly and seriously move him to take the holy ministry on him, whereby the better to

support and maintain that charge; and for his better encouragement, he willingly and freely offered to resign unto him the rectory of Long Marston, in Yorkshire, being of the yearly value (*plus minus*) of 200*l.* per annum; yet to this friendly motion he would not then give his assent, but put it by, in hope, as it should seem, of some other preferment, for which he thought himself more fit.

And long after, the said Mr. Donne, having grappled with many extremities at home, he passed over into France, where he gave himself to study of the laws; and from Amiens, as I remember, he wrote a letter to his always true friend, Dean Morton, wherein he requested his advice, whether taking the degree of a doctor in that profession of the laws, it might not be conducive and advantageous unto him to practice at home in the Arches, London. Unto whom the dean then returned him answer, that in his judgment he thought the ministry in the Church of God would be safer and fitter for him; whereupon he desisted from further prosecution of those studies.

For doubtless the Holy Spirit had the greatest stroke and power to incline, and draw him to that sacred profession: for myself have long since seen his picture in a dear friend's chamber of his, in Lincoln's Inn, all enveloped with a darkish shadow, his face and feature hardly discernible, with this ejaculation and wish written thereon: *Domine illumine tenebras meas*; which long after was really accomplished, when, by King James's weighty and powerful persuasions, he took holy orders at the hands of the right Rev. Father John, Lord Bishop of London, and so became a learned and assiduous preacher. Whereupon his gracious Majesty, King James, bestowed the deanery of St. Paul's, London, upon him: where what profitable pains he took, and elsewhere, the large book of his Sermons, and other learned labours, which were published both before and after he had been Dean, do most sufficiently attest and demonstrate. For a close concerning this learned gentleman, I will add one instance of his ripe and sudden wit. For at one time when Bishop Morton gave him a good quantity of gold, then a useful token, saying, "Here, Mr. Donne, take this, gold is restorative." He presently answered, "Sir, I doubt I shall never restore it back again:" and I am assured that he never did.

This Bishop Morton was a great benefactor to St. John's College, Cambridge, where sometimes he had been fellow, and bestowed many hundreds of pounds in

books for the adorning and augmenting of that fair library, which Dr. Williams, Bishop of Lincoln, and Lord Keeper of the Great Seal of England, sometimes fellow there, had founded. He built also, out of an old decayed chapel at Bishop Auckland, a fair grammar school, and endowed the master thereof with 24*l.* per ann. for ever: other things he purposed to have done, as the enlarging of the old market-place, and the erecting a new market cross in the Pavement, at York, near to which he was born, but was prevented by the late woeful and destructive times: but God would accept of his small offerings, as he did the poor widow's mite.

He converted sundry persons in his time from the popish religion, and by God's grace brought them to the true Church of England; amongst which was the Lady Cholmeley, wife to Sir Henry Cholmeley, knight; so Mr. Redmaine, a popish priest, afterwards vicar and preacher at Congleton, in Cheshire; so Mr. Theophilus Higgons, who after was a learned preacher, and rector of Hunton, in Kent; Mr. Toby Swinburne, then lately returned from the English college at Rome, afterwards created doctor of the laws at Oxford, and in these late unhappy times deprived of his life, whose death was chiefly effected by their cruel imprisonment of him, after that he had received many deep and desperate wounds in the battle at Newbury, for the affection and loyalty which he did bear to his late Majesty Charles I. Also a reverend bishop\*, now living, but here shall be nameless; also Mr. Thomas Hulse, gentleman; Mr. Matthew, and sundry others.

He was always very beneficial and bountiful to the poor, wheresoever he lived or came; so that as it pleased God to divest him of those ample means, which sometimes he had to dispose of, and to do good on all occasions; so took he timely order, during almost his whole life, to erogate and bestow the means which God lent him to the best ends, which was for the maintenance of the poor of all sorts, viz. of the place where he resided, or by the way where he travelled, or poor scholars in the university, to many of whom he gave yearly stipends; poor strangers and travellers, to whom his purse was always open. And in the bishopric of Duresme he gave, besides his daily alms to the poor at the castle gate, so many gowns of blue cloth to certain poor men, as he had been years Bishop of Durham, with their diet in the hall four days in the week.

\* Herbert Crofts, Bishop of Hereford. See Walker's Suff. p. 17.

For example of his liberal mind, and the contempt of worldly wealth, besides that single instance above rehearsed, when he was leaving the deanery of Winton, he forgave unto one Miss Place, of Hurworth, near the river of Teise, whose husband unhappily made away himself, as they spake, (his whole estate being forfeited to the bishop as count palatine,) which was valued at 2000*l.* and took only of her for an acknowledgment of the right of the county palatine, (that which he bestowed among his domestic servants) the sum of 50*l.* Likewise, in his first visitation of the bishopric, being at Berwick upon Tweed, he forgave unto one Mr. Edward Moore, of Tweedmouth, near Berwick, 300*l.* in which sum he was fined for a riot, at the assizes before, at Durham, which the bishop was the rather moved to do upon his humble supplication then made. More examples of his bounty and beneficences might be produced, which I forbear to recite, intending only a brief recital of some such special things as fell under my knowledge and observation; but I now hasten towards his end, when it pleased God to try this his faithful servant with as large a measure of adversity, as he had before enjoyed of prosperity, all which he bore with incomparable patience, and Christian resignation, of which take the following instance.

When he was advertised, at Durham House, in the Strand, London, by a member of parliament, old Sir H. Vane that the sale of bishops' lands, as well as deans and chapters, was that day resolved and concluded by both houses, and was therefore advised by that gentleman to petition in due time for his livelihood to be granted unto him some other way than by that 800*l.* per annum, formerly voted unto him, (which yet all he never enjoyed,) he did not betray any discomposure, or passionate perturbation, on this no welcome information, but with heart and hand, and eyes lift up to heaven, he three times repeated that seraphical ejaculation of holy Job: "*The Lord hath given, and the Lord hath taken away; the Lord hath given, and the Lord hath taken away; the Lord hath given, and the Lord hath taken away: blessed, blessed, blessed be the name of the Lord;*" and so returned again in quiet from whence he came, to his study and devotions. This was then observed, and can be witnessed by a person of credit late living, who did at that present provisionally attend on him.

I could mention two other particulars, the one whereof was in conjunction with eleven of his reverend brethren, the other peculiar to himself alone.

I must make my passage to the former of these through those confluences of the rude multitude at Westminster, at the beginning of the late parliament, which I hope may now be called by their proper name, tumults, without offence; in one whereof this Rev. Bishop was in extreme hazard of his life, by the multitude that were beckoned thither by the contrivers of our late miseries: whereof some cried, *pull him out of his coach*; others, *nay, he is a good man*; others, *but for all that, he is a bishop*. And I have often heard him say, he believed he should not have escaped alive, if a leading man among the rabble had not cried out, *let him go and hang himself*.

Upon these and the like violations of the liberty and freedom, essential to all the members of parliament, whereby the bishops were necessitated to omit the discharge of their duty in the house of peers, according to their ancient right, before the name of parliament was known in England, and according to the several writs by which they were summoned to that parliament; twelve of them (whereof this reverend person was one) meeting together to consult and advise how they might make the discharge of their duty, and the enjoyment of their safety consist together, agreed upon a petition to the king, wherein they did remonstrate some of those violences offered to their persons, and the just fears they were in by those tumults; and did protest their dissent from all laws which should be enacted, till they might attend the service of the house with freedom and safety; and the nullity of them that should be made, while the parliament was under such a force, as themselves and their brethren (being one of the three estates,) could not attend the service of the house without the apparent hazard of their lives, or to this effect.

And though it was the known and continual practice of the house of peers, that any one member of it might enter his dissent upon record, from any thing he disliked, though it had already passed the house; yet was this protestation of the dissent of all these twelve reverend bishops aggravated with so much virulence by the leaders of the faction, as to get them charged with high treason by the house of commons for it, and committed to prison upon it; and yet, after they had got the bill to pass against the bishops sitting in parliament, they let the accusation fall, without ever drawing it into a formal impeachment, as being ashamed of ever having it brought unto a legal trial, where council might be heard on both sides. And upon this occasion did this reverend

bishop and the rest suffer about four months imprisonment; though it is true, indeed, the place of his and the Bishop of Lichfield and Coventry's imprisonment was the house of the usher of the black rod, whereas the other ten were sent to the Tower; but whether this was in favour to these two, as being very old, or to the person, to whom they were committed, as being then reputed rich, may be best conjectured by the excessive charge they were at there, more than the others in the Tower.

And though this fact was never permitted to come to a due examination, according to the ancient and known manner of proceeding at law in cases of treason, though it was earnestly desired and endeavoured by these reverend bishops, yet were they so far prejudged by it, as to make all the twelve liable to sequestration for it, as that word hath been abused of late for the taking away of a man's whole estate, personal and real. Which yet had not been half so grievous to them, if they had not seen an occasion taken thereby to rob God of the patrimony, as well as of the moveable goods of their several Churches; which was shared among those who had long gaped for it, or made the price of blood, by being put into the treasury, out of which the war was maintained. I pray God it may never be laid to their charge.

But to let this pass, as the common cause of this once flourishing Church, I shall return to this reverend bishop in particular, who being discharged from his first imprisonment, returned to his lodgings in Duresme House, and there attended his devotions and study, till such time as his adversaries thought fit to give him another occasion to exercise his patience under a second captivity, for which the snare was thus prepared.

It was represented to the house of commons, by some of his back friends, as a matter of much prejudice to their affairs, that he should still have in his custody the seal of the county palatine of Duresme. The house hereupon sent a committee of their own members to demand it; and the answer he returned was in the negative, but yet as well sweetened with civil expressions as he could make it; and, among other things, he desired the interposition of the house of peers (for it was while they sat) for their fuller satisfaction; which they rightly interpreting to be an appeal from those that were not his competent judges to those that were, sent for him by their serjeant at arms to appear at their bar; which he did, and made it evident to them,



1. That it was not a seal transmitted from bishop to bishop successively, but one that had his own arms and impress cut upon it. 2. That to part with it could not but be of great prejudice to several persons within the county palatine of Duresme, whose estates depended upon it, both by way of patents for offices, and leases for lands. He added also, 3. That it might be prejudicial to himself and successors, and to the person by whom he received the power to make it. Which being a very reasonable plea, though the last part of it was not very acceptable to them, the house had nothing to object against it, and so dismissed him for that time. And yet, *manet alid mente*; his adversaries that could not then have their wills on him, retained their malice against him till another opportunity.

And that fell out not long after upon this occasion: the Right Hon. the Earl and Countess of Rutland having always carried a very reverend respect to this good bishop, and he no less honourable esteem of them and that noble family, desired him to perform the holy office of baptism to a sweet young lady, which God had then newly blessed them withall; which he did (as he always judged a bishop ought to do) exactly according to the order of the Church, prescribed in the Book of Common Prayer. And this being taken notice of by his old adversaries, and much aggravated by some zealots of the contrary persuasion, (whom I hope God hath forgiven,) was complained of to the house of commons, as a thing superstitious, idolatrous, or I know not what.

It is a hard case when the commons must teach their bishops, whom God has placed over them in chief as the guides of their souls, what is superstition and idolatry. But the world being then turned upside down, it was the less wonder the case was so in this particular. And accordingly having sent for him as a prisoner to their bar, they patched up this fault to the former, to make accumulative crime of both together, and so committed him prisoner to their serjeant, under whose custody he continued about six months, before he could obtain his enlargement.

All that I shall need to say further, will be only this: that from the time this great light was not suffered to shine upon his candlestick, he did burn the more zealously under his bushel, both in his devotion towards God, and his charity towards all men, even his enemies, that caused this eclipse; which offices, together with his uninterrupted laborious course of study, became thenceforward his whole work. This

he performed at Daresme House, in the Strand, till he was thrown out thence by the soldiers that came to garrison it, a little before that horrid fact was committed upon the person of our late gracious king; which the greatest masters of language can never find out a proper word had enough to express it by. And after that, being importuned by the earnest solicitation of his honourable friends, the Earl and Countess of Rutland, above mentioned, he became a part of their care and family, at Exeter House, in the Strand, for some short time. But, being loath to live at the charge of others, while he was able to subsist of himself, and thinking the air of the country might better suit with his declining years than of the city, he left those honourable persons, (though not without much grief to them,) and betook himself to sojourn first with Captain Saunders, in Hertfordshire, and after with Mr. Thomas Rotherham, in Bedfordshire, till, by the great civility and earnest importunity of that noble young baronet, Sir Henry Yelverton, he went with him to his house at Easton Manduit, in Northamptonshire, where he found all that tender respect and care from the whole family, which a Father could expect from his children, till after some few months he rendered up his happy soul into the hands of his heavenly Father.

The knife that cut the thread of his long life, (beside old age, which is an incurable disease,) was an infirmity with which he had wrestled for a long time, though it had much exercised his patience, and impaired his strength. It was an hæmæia, or rupture, which at last falling down more violently than ordinary, became so painful to him, as he could not endure to have it reduced. Hereupon he was cast upon his death-bed for a month, wanting three days; during which time God did wonderfully supply him with a great measure of patience and other Christian virtues, requisite for his condition in that extremity, till at last God was graciously pleased to grant him his last, and infinitely happiest translation from the vale of misery to a throne of glory; this he obtained the 22d day of September, 1659, in the ninety-fifth year of his age, being the forty-fourth of his episcopal consecration, and twenty-eighth of his translation to the see of Duresme.

Upon the eighth day after his death, being the feast of St. Michael the Archangel, his body was solemnly interred, according to the order of the Church of England, in the chancel of the parish church of St. Peter, at Easton Manduit, where he died; and though his estate was

so small as could not well consist with any solemn invitation to his funeral, yet he had so great respect from the neighbouring people, of all ranks and qualities, for all he had been so short a time among them, that some of the nobility, many of the gentry, and most of the clergy, did freely and voluntarily give their attendance at his funeral solemnity, the chief of them carrying up the skirts of the pall, and the rest in due rank and order accompanying his body to the grave, where now it resteth in peace, till a glorious and happy resurrection shall once more translate it to life everlasting.

*Animam quidem Christus, Scripta possidet ecclesia.*

On the number and worth of his writings, in which, *though dead, he yet speaketh*, it is not for me to enlarge: but one thing I must still leave the reader, which this pious and learned, and meek and modest, and charitable bishop, has left the Church, of which he was so true a son, I mean his last will and testament; which, in truth, was at first but a codicil to his will, but became at last, through the iniquity of the times, to be all that he had to leave; for this reverend bishop, in this particular, was much of the temper of his great kinsman, John Morton, the cardinal and archbishop of Canterbury above mentioned, who chose rather to enrich his kindred and servants in his life time, than at his death; or rather of William Warham, who succeeded him not long after, both in his metropolitan see and chancellorship of England, of whom I well remember I have read, though I have forgot where, that, lying upon his death-bed, he called for his steward, to let him know what money he had; and understanding from him it was but thirty pounds, he thanked God for it, and said his time was then come, for he never desired to die richer.

The first clause in his will, after the commending of his soul to God, and his body to the earth, is "*next, I will that this profession of my faith, approbation of the discipline of the Church of Christ by bishops, and vindication of my own innocence hereunto annexed, be esteemed and accounted part of this my last will and testament.*"

It followeth in these words:

1. In the first ages\* of the Church, it was a very excellent custom, that whosoever any was consecrated bishop of any

patriarchal or chief see, he should, by an encyclical epistle, give an account of his faith to his brethren of the same order and dignity, for the better strengthening of that catholic communion, which the bishops and Churches then had, and still should preserve among themselves. And this, by the way, was an homage as well paid† as received by the bishops of Rome in those times, which is a sufficient evidence of a co-ordination, but could never have consisted with their now challenged monarchy in the Church.

2. And though the reason be different, the design is no less necessary in this last and worst age of the Church, for all bishops whomsoever to leave some testimony of their faith to the world, when it shall please God to take them out of it; that so neither their names may be traduced after their death, nor any weak brother misled, by fathering any false opinions upon them, whereof they were no way guilty.

3. And this I think will be as necessary for me to perform as any other of my order in some respects, though not so necessary, in some other; which is the cause both why I leave this short account of myself to the world, and why it is no larger.

4. For though I have sufficiently declared myself to the world, both by my life and labours, to be a true orthodox and sincere Christian and Protestant, according to the doctrine and discipline of the primitive Church, professed also and practised in the Church of England, seeing I have been a writer above fifty years, and have passed through all the orders of the Church, deacon, priest, and bishop; and have been rector of three Churches, prebendary in one, dean of two, and bishop of three dioceses successively, yet I cannot think myself secure from the malignancy of false and virulent tongues and pens after my death, more than I have been in my life; and the rather because I have sustained the heavy office of a bishop so many years in the Church, which some perverse people make criminal in itself, and have by my writings discharged a good conscience in asserting the truth, against the opposites on both sides; for which the father of lies will not be wanting to stir up enemies against me.

5. I do therefore here solemnly profess, in the presence of Almighty God, that by his grace preventing and assisting me, I have always lived, and purpose to die, in

\* Antiqua quædam observantia, imo Apostolica traditio in Ecclesiis diu obtinuit, &c. Concil. Nicen. 2. Act. 3. Bin. Tom. 3. 318.

† Hoc enim præstitit St. Greg. magnus, (lib. 1. Ep. 24.) idque secundum priscum prædecessorum suorum morem: teste Johanne Diacono, in vita ejus l. 2. c. 3.

the true catholic faith wherein I was baptized; firmly believing all the canonical Scripture of the Old and New Testament, and fully assenting to every article of all those three creeds, (commonly called the Apostles Creed, the Nicene or Constantinopolitan Creed, and the Athanasian Creed,) which in the ancient Church were accounted the adequate rules of faith, and have accordingly been received as such, by the Church of England.

6. As for Councils, that are free and general, consisting of competent persons lawfully summoned, and proceeding according to the word of God, (such as were the four first, viz. those of Nice, Constantinople, Ephesus and Chalcedon; I do reverence them as the supreme tribunals of the Church of Christ upon earth, for judging of heresies, and composing differences in the Church. And as I utterly condemn all heresies that have been condemned by any of them, so I heartily wish that all the present differences in the Church of God might be determined by such a *free general Council* as any of those four were already mentioned.

7. The composers of those ancient differences in the Church were bishops, (as it cannot be denied,) concerning which order I profess to believe, that it was instituted by the Apostles, who were infallibly inspired by the Holy Ghost, and approved by Christ in the Revelation of St. John, and consequently to be of divine institution; as I have made it evident by a little treatise already printed, and could still further manifest it by some papers not yet committed to the press. And I had never sustained the burthen of that office above forty years in the Church, if this had not been always my judgment concerning bishops. I pray God restore them again to those poor afflicted parts of his Church where either the office or the exercise of it is wanting\*.

---

\* "In Certaine irrefragable Propositions worthy of serious Consideration," by Joseph Hall, Bishop of Exon, occur the two following, concerning Church-government:

"1. No man living, no history, can shew any well-allowed and settled National Church in the whole Christian world that hath been governed otherwise than by Bishops, in a meet and moderate impurity, ever since the times of Christ and his Apostles, until this present age.

"2. No man living, no record of history can shew any Lay-Presbyter that ever was in the whole Christian Church, until this present age."

8. That the Bishop of Rome hath any more power over bishops than other primates and patriarchs have in their several sees respectively, is a thing which I have often and largely disproved in my writings. All that the ancient Church did allow him was a priority of order, but no supremacy of monarchical power. And I heartily wish that this, and all other differences now on foot between us and the Church of Rome, might be decided by the doctrine and practice of the Church for the first five hundred years after Christ, for that hath been my design in all my writings.

9. If I had not believed upon sufficient evidence, that the succession of bishops in the Church of England had been legally derived from the Apostles, I had never entered into that high calling, much less continued in it thus long. And therefore I must here expressly vindicate myself from a most notorious untruth which is cast upon me by a late Romish writer, That I should publicly, in the house of peers, the beginning of the last parliament, assent to that abominable fiction which some Romanists have devised concerning the consecrating Matthew Parker at the Nag's-head Tavern, to be Archbishop of Canterbury: for I do here solemnly profess, I have always believed that fable to proceed from the father of lies, as the public records, still extant, do evidently testify. Nor do I remember that I ever heard it mentioned in that or any other parliament that ever I sat in.

10. As for our brethren the protestants of foreign reformed Churches, the most learned and judicious of themselves have bewailed their misery for want of bishops; and therefore God forbid I should be so uncharitable as to censure them for no Churches, for that which is their infelicity, not their fault. But as for our perverse Protestants at home, I cannot say the same of them, seeing they impiously reject that which the other piously desire; and therefore I cannot flatter those in this Church who have received their ordination only from mere presbyters, so far as to think them lawfully ordained. S. Hierome himself reserved to the bishop the power of ordination.

11. Seeing therefore I have been, (as I hear,) so far misunderstood by some among us, as to be thought to approve of their ordination by mere presbyters, because I once said it might be valid in case of necessity: I do here profess my meaning to be—That I never thought there was any such necessity in the Church of England as to warrant it, where, blessed be God for it, there be so many bishops still

surviving; and therefore I desire them not to mistake my meaning in that saying.

12. Wheresoever there is a formed Church, there must of necessity be some set form of God's worship; otherwise it will quickly fall in pieces, as woeful experience hath taught us; and, of all forms of God's worship in the whole Church of Christ, none in my judgment did ever exceed the Liturgy of the Church of England, both for decency, edification, and devotion, in all the several offices of it. If the assemblers themselves, that first laid it aside, could have found any faults in it, their modesty was not so great (if we may judge of it by their other actions,) as to have concealed them from the world.

13. Having thus far prevented the uncharitableness of others against myself, I do here from my heart protest my unfeigned charity to all the world; and more particularly both towards those papists and perverse protestants, whom I have so much endeavoured to undeceive, both by my sermons, conferences, and writings. It was only their errors whereat I was offended: I have always loved and pitied their persons, and prayed and laboured for the right

informing of their minds, and the eternal salvation of their souls.

14. But yet my common charity to them must not supersede my more particular love and obligation which I have to those truly humble and meek souls in the Church of England, and more especially in my own diocese of Duresme, who still stand firm upon the foundation of a sound faith, and continue obedient to the doctrine of God's word and discipline of his Church, without wavering either to the right hand or to the left.

15. And my earnest exhortation to them is, that they would still continue their former affections, notwithstanding all temptations to the contrary, both to the doctrine, discipline, government, and form of worship of this poor afflicted Church; which if I did not believe to be the surest way for the salvation of their souls, I had not ventured my own upon the same bottom.

16. This is the only legacy I now can, and the best I ever could leave them, besides my prayers; wherein I commend them all to the blessing of Almighty God, and to the glory of his saving grace in Christ Jesus,

---

## MISCELLANEOUS.

*Bishop Warburton's Correspondence with Bishop Hurd.*

(Concluded.)

### LETTER LVI.

LAST Wednesday I took the liberty of sending you a small packet by the carrier; and yesterday I received a very kind letter from you.

As to the history of the Long Parliament, the principal authors are, "May's History of the Parliament," which only reaches to the time of the *self-denying ordinance*, Clarendon, Whitlock, Ludlow, Rushworth's Collections, and Walker's History of *Independency*. The first is an extraordinary performance; little known; written with great temper, good sense, and spirit, and has the qualities of a regular composition, which neither Ludlow nor Whitlock have.

*Bedford-Row, June 30th, 1753.*

### LETTER LVIII.

*Bedford-Row, July 9th, 1753.*

I RECEIVED your kind letter of the 2d, and could not leave the town without making you my acknowledgments for it.

I forgot whether I mentioned, in my last, Walker's *History of Independency*. It is written in a rambling way, and with a vindictive Presbyterian spirit, full of bitterness; but it gives you an admirable idea of the character of the times, parties, and persons. There is little or nothing in that enormous collection of Thurloe worth notice. Rushworth is full of curiosities; Nalson is worth turning over. *Whitlock*, that has been so much cried up, is a meagre diary, wrote by a poor spirited, self-interested and self-conceited lawyer of eminence; but full of facts. In *May's* admirable History you have, as I told you, the History of the Parliament while the *Presbyterians* continued uppermost. If you would know the facts of Fairfax and his *Independent* army, till the reduction of Oxford and the King, you will find them in Sprigge's *Anglia redreivæ*. But you must not expect to find in this Parliament-Historian, the moderation, sense, and composition of the other. But it is worth reading. And Walker tells us it was not Fairfax's Chaplain Sprigge, but Colonel Fiennes who composed it. There is, at the end, a curious list of all Oliver's commanders, even to the subalterns.

## LETTER LIX.

*Prior-Park, August 16th, 1753.*

I AM vexed, as well as you, at the miscarriage of the letter\*. For though I don't know what I said in it, yet I know with what freedom I say every thing to you.

As I am uncertain what you have received in answer to your query, I shal: give you all I have to say upon it, over again.

In studying this period, the most important, the most wonderful in all history, I suppose you will make Lord Clarendon's incomparable performance your groundwork. I think it will be understood to advantage by reading, as an introduction to it, Rapin's reign of James I. and the first 14 years of Charles I.

After this will follow *Whitlock's Memoirs*. It is only a journal or diary, very ample and full of important matters. The writer was learned in his own profession; thought largely in religion, by the advantage of his friendship with Selden: for the rest he is vain and pedantic; and, on the whole, a little genius.

*Ludlow's Memoirs*, as to its composition, is below criticism, as to the matter, curious enough. With what spirit written, you may judge by his character, which was that of a furious, mad, but I think, apparently honest, Republican, and independent.

*May's History of the Parliament* is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the Parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*. This loss was attempted to be supplied by

*Sprigge's History of Fairfax's exploits*—*non passibus aequis*. He was chaplain to the General, and is not altogether devoid of *May's* candour, though he has little of his spirit. *Walker* says it was written by the famous Colonel Fiennes, though under Sprigge's name. It is altogether a military history, as the following one of *Walker*, called *The History of Independency*, is a civil one; or rather of the nature of a political pamphlet against the Independents. It is full of curious anecdotes; though written with much fury, by a wrathful

Presbyterian member, who was cast out of the saddle with the rest by the Independents.

Milton was even with him, in the fine and severe character he draws of the Presbyterian administration, which you will find in the beginning of one of his books of the History of England, in the late editions. In the course of the study of these writers, you will have perpetual occasion to verify or refute what they deliver, by turning over the authentic pieces in Nalson's, and especially Rushworth's, voluminous collections, which are vastly curious and valuable.

The *Elenchus motuum* of *Bates* and Sir *Philip Warwick's Memoirs*, may be worth reading. Nor must that strange thing of *Hobbes* be forgot, called *The History of the Civil Wars*: it is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political—or any thing rather than historical; yet full of shrewd observations. When you have digested the history of this period, you will find in *Thurloe's* large Collection many letters that will let you thoroughly into the genius of those times and persons.

All here are much and warmly yours; as well as my dearest friend, yours, &c.

## LETTER XCI.

As to old *Maynard*, perhaps you may understand him best by comparison. He and *Whitlock* were both Lawyers of family, and in the Long Parliament; both of the Presbyterian faction; both learned and eminent in their profession; moderate, sage, and steady. So far they agreed. In this they differed; *Maynard* had strong parts, with a serious modesty; *Whitlock* was weak and vain; and, by these defects only, more self-interested. A sense of honour made *Maynard* stick to the Presbyterian faction, and to fall with them; but, as he had much phlegm and caution, not, like *Hollis* and *Stapleton*, to fall for them. So that he was never marked out by the Independents for their first sacrifices. On the contrary; *Whitlock* forsook his party in distress; but, as he had the other's moderation, it was by slow and gentle degrees; and so, as it happened, decently. But his weakness and vanity, which exposed him to the gross flattery of the Independent leaders, had at least an equal share in this with his selfishness, which made him follow their power. From this time, he was with every party that was uppermost; so that by the time the King came in, he was grown so contemptible, rather than obnoxious (for he never abused his interest), that he was only fit to be forgot; though he had

\* The letter here supposed to have been lost, but which came to my hands afterwards, was, that of the 30th of June, inserted in its place. H.

had the early friendship of Hyde. While Maynard, by adhering steadily, but not violently, to the party he set out with, was revered by all; and had he not been more intent on the affairs of his profession, than on public business, might have become considerable by station. He went through the whole reign of Charles and James II. with the same steady pace, and the same adherence to his party. He lived, you know, to see the Revolution, and made that fine reply to the Prince of Orange's compliment\*.

*Prior-Park, May 8th, 1756.*

“A Letter of Answer to an unknown Complainant, concerning the frequent injecting of Temptation. By Bishop Hall.

“THE case whereof you complain is not more worthy of secrecy than of pity; and yet in true judgment not so heinous as you conceive it. Evil motions are cast into you, which yet you entertain not with consent. Let me assure you these are not your sins, but his that injects them. You may be (as you are) troubled with their importunity, but you are not tainted with their evil, while you dislike and hate them, and are grieved with their suggestion. That bold and subtle enemy of ours durst cast temptations into the Son of God himself, in whom yet he could find nothing. It were woe with us, if lewd motions (though repelled) should be imputed unto us. It is only our consent that brings them home to us, and makes them our sins; were then these thoughts (as you suppose them) blasphemies; yet while your heart goes not with them, but abhors them, and strives against them, they may afflict you, they cannot hurt you. As Luther said in the like case, *Birds may fly over our heads, whether we will or no, but they cannot nestle in our hair unless we permit them.* Take heart therefore to yourself, and be not too much dejected with the wicked solicitations of a known enemy. For the redress whereof (as I have not

been unacquainted with the like causes of complaints) let me prescribe you a double remedy: *resolution and prayer.*

“In the first place take up strong resolutions not to give heed or care to these unreasonable motions; resolve rather to scorn and condemn them upon their first intimation, as not worthy of a particular answer. For certainly holding chat with them and sad agitations, and arguing of them, as thoughts meet to receive a satisfaction, draws on their more troublesome importunity; whereas, if they were slighted, and disdainfully turned off upon their first glimpse, they would go away ashamed. Whensoever, therefore, any such suggestions offer themselves unto you, think with yourself: *I know whence this comes, it is Satan's; let him take it whose it is, I will not meddle with it;* say but in your Saviour's words, *Avoid Satan;* and divert your thoughts to some holy and profitable subject, and these temptations will by God's grace soon vanish.

“In the second place, apply yourself to the remedy of that chosen vessel, who when he was buffeted by the messenger of Satan, had recourse to the throne of Grace, and besought God thrice, (that is frequently) that he might depart away from him. Whensoever you shall be thus troubled, do you by a sudden ejaculation raise up your heart to God, and beseech him to rebuke that evil one, and do not so much care to answer the temptation, as to implore the aid of Him, who can take off the tempter at pleasure; who hath an hook in the nostrils of that Leviathan. Certainly those evil thoughts cannot be more swift-winged than our prayers may be, nor so prevalent to our vexation as our prayers shall be for our rescue. Be therefore fervent and assiduous in them, and my soul for yours the enemy shall have no power to harm you. As for your doubt of receiving the blessed Sacrament because of these misconceived blasphemies, it falls alone by what I have already said: the blasphemies (if they were such) are Satan's, not yours; why should you not do yourself good, because he would do you a mischief? In God's name go on to defy that evil one; and let him take his wickedness to himself; and do you go with cheerfulness and good courage to that Holy Table; as there and thence expecting to receive new strength against all his assaults. Neither doubt I but that our good God will so bless unto you this institution of his own, together with your prayers and resolutions, that you shall be soon and fully freed from these hateful

\* “Old Serjeant Maynard came with the men of law. He was then near ninety, and yet he said the liveliest thing that was heard of on that occasion. The Prince took notice of his great age, and said, that he had outlived all the men of the law of his time; he answered, *he had like to have outlived the law itself, if his Highness had not come over.*”—Bp. Burnet's History of his own Times, vol. iii. p. 341. Oxford Edition.



guests; and comfortably enjoy him and yourself; which I shall also gladly second with my prayers for you (though unknown) as who am

"Your truly compassionate

"and well-wishing Friend in Christ,

"Jos. EXON."

"Exon, April 14th, 1630.

WE have been favoured with the following Pastoral Letter of Bishop Kenn, to which allusion was made in our last Number.

#### ALL GLORY BE TO GOD.

THOMAS Unworthy Bishop of Bath and Wells, to the Minister of ——— wisheth a Multiplication of Mercy, and Peace, and Love.

REVEREND BROTHER,

*Blessed be God, who hath put such a thing as this into the King's heart,* in imitation of the divine goodness, to receive into His Gracious Protection, the French Protestants, who have lately taken refuge in His Kingdom \*, and to grant His

\* They had fled from France on the revocation of the Edict of Nantz, and from the fierceness of that persecution which Papal bigotry and other bad passions had demanded, and the short sighted policy of Louis XIV. had permitted.

Vers la fin de 1684, et au commencement de 1685, tandis que Louis XIV. toujours puissamment armé, ne craignait aucun de ses voisins, ses troupes furent envoyées dans toutes les villes et dans tous les châteaux où il y avait le plus de protestants; et comme les dragons, assez mal disciplinés dans ce temps-là furent ceux qui commirent le plus d'excès, on appela cette exécution la *dragonnade*.

Les frontières étaient aussi soigneusement gardées qu'on le pouvait, pour prévenir la fuite de ceux qu'on voulait réunir à l'église. C'était une espèce de classe qu'on faisait dans une grande enceinte.

Un évêque, un intendant, un subdélégué, ou un curé, ou quel'un d'autorité, marchait à la tête des soldats. On assemblait les principales familles calvinistes, surtout celles qu'on croyait les plus faciles: elles renonçaient à leur religion au nom des autres, et les obstinées étaient livrées aux soldats, qui eurent toute licence, excepté celle de tuer; il y eut pourtant plusieurs personnes si cruellement maltraitées qu'elles en moururent. Les enfants des réfugiés dans les pays étrangers, jettent encore des cris sur cette persécution de leurs pères; ils la comparent aux plus violentes

Letters Patents, the second time, to licence and authorize them to ask and receive the alms and Charitable contributions of His loving Subjects, and to require and command all Bishops to give a par-

que souffrit l'église dans les premiers temps.

C'était un étrange contraste, que, du sein d'une cour voluptueuse où régnait la douceur des mœurs, les grâces, les charmes de la société, il partit des ordres si durs et si impitoyables. Le marquis de Louvois porta dans cette affaire l'inflexibilité de son caractère; on y reconnut le même génie qui avait voulu ensevelir la Hollande sous les eaux, et qui depuis mit le Palatinat en cendres. Il y a encore des lettres de sa main, de cette année 1685, conques en ces termes: "Sa majesté veut qu'on fasse éprouver les dernières rigueurs à ceux qui ne voudront pas se faire de sa religion; et ceux qui auront la sottise gloire de vouloir demeurer les derniers doivent être poussés jusqu'à la dernière extrémité."

Tandis qu'on faisait ainsi tomber partout les temples, et qu'on demandait dans les provinces des abjurations à main armée, l'édit de Nantes fut enfin cassé, au mois d'octobre 1685; et on achève de ruiner l'édifice qui était déjà miné de toutes parts.

Le vieux chancelier le Tellier, en signant l'édit (à tous les ministres qui ne voulaient pas se convertir de sortir du royaume dans quinze jours) s'écria plein de joie. *Nunc dimittis servum tuum, Domine, quia viderunt oculi mei salutare tuum.* Il ne savait pas qu'il signait un des grands malheurs de la France.

Louvois, son fils, se trompait encore en croyant qu'il souffrirait d'un ordre de sa main pour garder toutes les frontières, et toutes les côtes, contre ceux qui se faisaient un devoir de la fuite. L'industrie occupée à tromper la loi est toujours plus forte que l'autorité: il suffisait de quelques gardes gagnés pour favoriser la foule des réfugiés. Près de cinquante mille familles, en trois ans de temps, sortirent du royaume, et furent après suivies par d'autres; elles allèrent porter chez les étrangers les arts, les manufactures, la richesse. Presque tout le nord de l'Allemagne, pays encore agreste et dénué d'industrie, reçut une nouvelle face de ces multitudes transplantées: elles peuplèrent des villes entières. Les étoffes, les galons, les chapeaux, les bas, qu'on achetait auparavant de la France, furent fabriqués par eux: un faubourg entier de Londres fut peuplé d'ouvriers français en soie; d'autres y portèrent l'art de donner la perfection aux cristaux qui fut

ticular recommendation and command to all Parsons, Vicars, and Curates, within their Dioceses, to advance this so pious and Charitable a work.

Since then His Majesty is pleased, chiefly to recommend the pursuit of these His Letters Patents, to the Paternal care and Inspection of the Bishops, God forbid that I, who am lifted up above my Betters, to the Pastoral Chair, should fail, in fully answering the intentions of so Royal and God-like a Charity.

You well know the last time His Majesty's Letters Patents were sent down, in behalf of these our calamitous neighbours, what unchristian reports were spread about the Country concerning them, which made the Charity of many grow stark cold. God give repentance to all persons who did either raise, or propagate, or credit those diabolical reports; God avert from their souls that *woe* which is threatened to them who are *not grieved for the affliction of Joseph*.

I do therefore require you, deliberately and affectionately to publish and declare, the tenour of His Majesty's Letters Patents in your Parish, and the rather because they are so excellently penn'd, that the deliberate and affectionate publication of them, will furnish all people with very proper motives and inducements to an enlarged charity. For you will see that the persons commended to our tender regard, are French, who have here taken refuge, and in that respect are *strangers in the land*, and they are protestants too, such who profess the same belief with us; you will see that they are distressed and reduced to extreme wants, both they and their families, that their condition is deplorable, that a great many are still under pressing necessities, that since the last collection, great numbers have, and do still daily come over, that the public stock collected by the last brief has been faithfully expended, and that stock now failing, with out further supplies they must inevitably perish; and what shall now be contributed we have all the reason in the world to be assured, shall be as faithfully expended as the former, and that too without any distinction.

alors perdu en France. On trouve encore très communément dans l'Allemagne l'or, que les réfugiés y repandirent. Ainsi la France perdit environ cinq cent mille habitants, une quantité prodigieuse d'especes, et sur-tout des arts dont ses ennemis s'enrichirent."—*Siecles de Louis XIV. et Louis XV. par Voltaire.*

Upon these and the like considerations, I require you earnestly to persuade, exhort, and stir up the people committed to your care, to contribute freely and cheerfully towards the relief of these distressed Christians, and I beseech you to enforce your exhortations with your own example, and as far as your condition permits to give very liberal alms your self. We are enjoyed by God *to do good to all men, especially to those who are of the household of faith*, and when we see such great numbers of our brethren, in so very great want, charity obliges all Christians to be fervent in their prayers for them, and not only to pray for them, but according to their abilities to be bountiful towards them.

This is a duty which frequently occurs in holy Scripture: our translation calls it *hospitality*; but the original signifies *love to Strangers*: the primitive Christians were most exemplary in this kind of charity, and the Apostle urges this powerful argument to encourage us to it. *Be not forgetfull to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds as bound with them: and them which suffer adversity, as being yourselves also in the body.* It is a great honour to have angels, as Abraham had, for our guests. But our Saviour offers us a greater, which is to entertain distressed Christian strangers, whom he calls His brethren. For in taking such strangers into our houses, we take in our Saviour himself, who is *God blessed for ever*; so that were I put to my choice, I had much rather entertain the stranger than the angel.

God of his infinite mercy open all our bowels towards these distressed strangers, and brethren of Christ, that in the great day of separation Christ may set us at His right hand, and say those transporting words to us, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was a stranger and ye took me in.*

Your affectionate

Friend and Brother,

THO. BATH AND WELLS.

From the Palace in Wells,

April 14th, 1688.

#### LETTER OF THE BISHOP OF ST. ASAPH.

WE are happy in being able through the kindness of another friend to add to the above a private Letter of the Bishop of St. Asaph, (Dr. Lloyd)

one of the seven Bishops (of whom Bishop Kenn was also one) who for the assertion of the principles of true liberty were confined in the Tower by James the Second \*.

\* "The intelligence that these venerable prelates were about to be committed as prisoners to the Tower, flew like wild-fire through the town, and its effect upon the people is described by historians as quite electrical.

"The people," says Hume, "were already aware of the danger to which the prelates were exposed, and were raised to the highest pitch of anxiety and attention with regard to the issue of this extraordinary affair. But when they beheld these fathers of the church brought from court under the custody of a guard, when they saw them embarked in vessels on the river and conveyed towards the Tower, all their affections for liberty, all their zeal for religion blazed up at once, and they flew to behold this affecting spectacle. The whole shore was covered with crowds of prostrate spectators, who at once implored the blessing of those holy pastors, and addressed their petitions towards heaven, for protection during this extreme danger, to which their country and their religion stood exposed. Even the soldiers, seized with the contagion of the same spirit, flung themselves on their knees before the distressed prelates, and craved the benediction of those criminals whom they were appointed to guard. Some persons ran into the water, that they might participate more nearly in those blessings which the prelates were distributing on all around them. The bishops themselves, during this triumphant suffering, augmented the general favour by the most lowly submissive deportment; and they still exhorted the people to fear God, honour the king, and maintain their loyalty; expressions more animating than the most inflammatory speeches. And no sooner had they entered the precincts of the Tower, than they hurried to chapel, in order to return thanks for those afflictions, which Heaven, in defence of its holy cause, had thought them worthy to endure."

"It was remarked at the time, and deemed a mark of special providential interference, that on the evening of the bishops' commitment, when they attended divine service in the chapel of the Tower, the second lesson was the sixth chapter of the Second Epistle to the Corinthians, a passage peculiarly applicable to them as sufferers for the sake of their ministry.

REMEMBRANCE, No. 59.

The perusal of it and the spirit in which it is written cannot but give a tone to those of the same holy function, who in this arduous moment are called to defend the sacred

"On the days following the arrival of the prelates at the Tower, persons of all ranks, from the highest to the lowest, flocked thither in crowds, to proffer their services, to condole with them in their sufferings, to express their gratitude and admiration, and to exhort them to firm perseverance in the course they had so nobly begun. Their friends, at the same time, were busily employed in engaging for them the most eminent legal assistance, and consulting as to the line of defence which it would be most advisable for them to take, when their trial came on.

"At last, on Friday the 15th of June, being the first day of term, Archbishop Sancroft and the six bishops were brought from the Tower to the court of King's Bench, by writ of Habeas Corpus. As they passed by water, they were greeted with acclamations, and prayers for their safety, by the people assembled on each side of the river. In their way from the waterside to the Hall, the multitude formed a lane for them, and begged their blessing. Westminster Hall, with the Palace Yards and other places in the vicinity of the court, was thronged with vast accumulations of people. A number of the principal nobility and gentry followed the prelates into court. The crisis, to which the intemperate measures of King James were tending, seemed to be now arrived; and the fate of the whole nation to rest suspended on the issue of this great event.

"The trial lasted during the whole day. In the evening, the jury were desired to retire and consider of their verdict. They remained together in close consultation all night, without fire or candle; great difference of opinion appears to have prevailed among them from the length of time which elapsed before they came to an agreement: persons who were appointed to watch them reported that, about midnight, and also about three o'clock in the morning, they were overheard to be engaged in loud and eager debate. About six o'clock they sent a message to the chief justice to state they were all agreed. In consequence, at ten the prelates were brought into court, and the jury through their foreman brought in their verdict Not Guilty.

"The moment the verdict was pronounced, there was a wonderful shout," says the Earl of Clarendon, who was pre-

cause of Protestantism for which the writer suffered bonds, and was ready to have suffered death. Verbum sat. The Letter is curious and, though sent by the same hand to a public Journal in 1821, where it appeared for the *first time*, yet is too

sent, "that one would have thought the hall had cracked." "The loud shouts and joyful acclamations of the vast numbers assembled were, as Sir John Reresby expresses, a rebellion in noise, though not in intention." The tumultuous sounds of triumphant joy extended rapidly from the town to the country, and a well known expression of King James's is preserved, on hearing acclamations even among the soldiers in his camp at Hounslow. He was told by his general, Lord Feversham, of whom he had inquired the cause of the noise, that it was nothing but the rejoicing of the soldiers for the acquittal of the bishops. "Do you call that nothing?" he replied, 'but so much the worse for them.' Bonfires were made, and the bells of all the churches rung, not only in London, but in the greater part of the country towns, as soon as the intelligence of the acquittal reached them, although the strictest orders were given to prevent such proceedings. So strong was the general feeling, that though several were indicted at the next sessions for Middlesex for riotous behaviour, yet the grand jury would not find bills against them, although they were sent out no less than three times. It is stated further, that the churches in London were crowded on that forenoon with multitudes eager to pour forth the overflowings of their gratitude to God for this great deliverance. "O! what a sight was that!" says Nichols, "to behold the people crowding into the churches to return thanks to God for so great a blessing, with the greatest earnestness and ecstasy of joy, lifting up their hands to heaven; to see illuminations in every window, and bonfires at every door, and to hear the bells throughout all the city ringing out peals of joy for the wonderful deliverance."

The prelates themselves, immediately after their acquittal, went to Whitehall chapel to return thanks. It happened to be St. Peter's day, and it was remarked, that the Epistle was singularly appropriate, being part of the 13th chapter of the Acts, recording Peter's miraculous deliverance from prison. They then returned to their respective homes, followed by the acclamations of the multitude.—*Dr. D'Oyly's Life of Abp. Sancroft.*

interesting and valuable not to claim a place in our Remembrancer.

It was found in a collection of Letters to Dr. Dodwell in the possession of the Rev. T. Holland, of Over Stoney in the County of Somerset, who married a grand-daughter of the Doctor and is to this effect.

**MY DEAREST FRIEND,**

I have not time to write you any particulars of our appearing before his Majesty in Council, or of their committing us to the Tower, where we are at this present. These things you will be informed of others. But I could not forbear in this trial to beg the assistance of your prayers for the Church, in whose cause we suffer imprisonment, and are to expect as much more as it shall please our adversaries to bring upon us, and *for us* that we may be worthy of this high and holy calling. I take leave, Sir.

Your most obliged

and most affectionate Friend & Servant,  
W. ASAPH.

June 9, 1698.

Our welcome into the Tower church this morning was with the 44th Psalm; and our Lesson out of the Gospel I hope we shall never forget. That God may make us able to practise it again and again I beg your prayers.

THE letter lately received from the Rev. Principal Mill, by the Society for the Propagation of the Gospel in Foreign Parts, and published in their present Report, contains so many interesting details on subjects so nearly allied to the designs of the Society, that its publication cannot fail to be gratifying to those to whom the diffusion of Christian knowledge in the Indian Peninsula forms an object of high concern. It is dated Ajmeer, and is addressed to the Secretary.

"Ajmeer, July 29, 1822.

"REVEREND SIR,

"THE long interval that has elapsed between my last letter, announcing our arrival in India, and the present, has not, I trust, been understood by the Society, as proceeding from any want of respect to them, or of regard to their objects and interests in this country. Every thing regarding the

college having been hitherto transacted between the Bishop of Calcutta and the Society, and the concern of the Principal and Professors in its administration having been, by the nature of this arrangement, suspended till the return of the approved statutes from England; it is obvious that we had little or nothing to report, beside the continuance of what we had announced before—the necessary study of languages, and other important and preliminary duties of our station. The few articles of intelligence that went beyond this, we thought we might safely leave to the Bishop's correspondence—embracing doubtless every thing in which the infant interests of our establishment were even remotely concerned.

"But, Sir, the severe and unexpected loss we have just sustained, makes a total change in our condition in this respect. It would be useless and irrelevant in me to attempt to commemorate to the Society a character, whose splendid talents and virtues they have so long and so worthily appreciated. But the loss of him to us at this critical time, when the institution, which his enlightened zeal had projected, and watched over hitherto, was on the point of commencing its regular labours—is one which, while we acknowledge the secret wisdom of the Divine Dispensation here, and endeavour to rise to the necessity it imposes, we feel that we can scarcely too much deplore. Under these circumstances, it becomes our duty to make a more particular return of our past and present proceedings: and even those points of local and minute information, which at a less extraordinary season might be addressed to the Bishop only (or in his absence to the Archdeacon), are now on our founder's decease, proper to be submitted to the immediate consideration of the Society.

"The attention of my colleague and myself was necessarily drawn at first to the study of the *Hindustanee*—a language, the Hindu basis of which, diversified in dialect, is the vernacular tongue of that extensive central district of North India from which I am now writing, and which in its mixed state with Persian and Arabic, has been ever since the Mogul conquests, the general medium of communication in every other part of the country, in nearly the same manner, and with the same varieties, as the French in the several parts of the European continent. In addition to this, Mr. Alt had lately, at the suggestion of our lamented Bishop, undertaken the study of the *Bengalee*, the vernacular language of the Hindu population in the eastern province of Bengal Proper, totally distinct in construction and idiom from the Hindu before mentioned. My own attention had been from the beginning chiefly devoted to the *Sanscrit*, the ancient Brahminical language, in which all the terms of Hindu religion and philosophy are contained, and by which alone we can

hope to understand that singular system of opinions, to which the whole of this vast population is enslaved. This, together with maintaining and improving my previous acquaintance with *Arabic* and *Persian*, the languages of theology and literature to all the better part of the Mahometan inhabitants, made up with more ordinary pursuits and studies, my principal occupation in the country.

"It will be evident to the Society that of these five necessary languages, there is none, with the exception of the second, which is learnt with greater advantage at Calcutta than at any other place: the first and two last are better acquired in the regions adjoining Delhi and Agra; the third in every place (as Benares, Oujein, Poona, &c.) where the Brahmins have the ascendancy. Hearing therefore, distinctly, that my official duties would not commence till after a year, and knowing that from that time they would detain me necessarily within the immediate neighbourhood of the presidency, I obtained (after eight months residence in Bengal) our late Bishop's approbation for visiting a friend at Poona, whom the event has connected more intimately with the concerns of our establishment than I then expected, and for taking in my way several parts (interesting in another view) of the coast of Malabar. Being, therefore, supplied with letters from his Lordship to Cochin, and to Archdeacon Barnes at Bombay, I embarked at the end of October last year, and arrived at the former port in November, with the intention of visiting the Christians of St. Thomas, as they have been very generally called, in the interior.

"I trust I shall not barely be excused, but considered as performing a duty to the Society, in enlarging a little on the subject of that singular communion. For a Church subsisting like theirs, if not from the Apostolical age (a tradition justly suspected), at least from the ages immediately succeeding, whose members have been recognized as a distinct and respected class of the community, in the very heart of Hinduism, for more than fifteen centuries, is a phenomenon which cannot but claim the attention of every one engaged in the Propagation of the Gospel in this country, and is itself a most satisfactory answer to the many who contend, that its permanent reception by any class of respectable natives, is an impossibility.

"The Christians of St. Thomas, though evidently Indian themselves in origin, as in complexion and language (which is the Malagalam), have received their orders, with their liturgies and ecclesiastical traditions, from the more ancient parent church in Syria. Accordingly (notwithstanding the inaccurate later rumours concerning them, which seem with many to have superseded the excellent and laborious accounts of their

former history, given by Dr. Michael Geddes, and by La Croze), they resemble, in their form of government, every other ancient church of which we have any knowledge, by which Christianity has been planted in the midst of idolaters: neither in the *three* orders (to which they have superadded many of confessedly inferior authority) do they differ from the Western Church, except that the deacons exercise fewer of the proper functions of the Catanas or presbyters, than custom has allowed them among us. It were happy if with this apostolical regimen, of which they are most carefully tenacious, they had preserved uniformly unimpaired the fundamental articles of the Christian faith; but the unhappy disputes respecting the person and natures of our Lord; which beginning with verbal questions, ended with dividing the Oriental churches into two opposite erroneous confessions, have extended their evil influence to the church in Malabar. It is evident, from the accounts that La Croze has detailed with his usual candour and sagacity, that at the time when the Portuguese were forcing the Romish usurpation, with all its novelties, upon them; they were, like the See of Babylon to which they adhered, Nestorian. And it is evident also, that those bishops and priests from Syria, by whose assistance, half a century after, they were enabled, for the greater part, to throw off that usurpation, and recover their ancient ecclesiastical independence, were from the See of Antioch, the most opposed to that heresy being Jacobites. And this is accordingly the creed of all the independent part of the Syro-Malabaric Church at this day, who are under a Metropolitan bishop of their own nation. These correspond with the church in Antioch: like them have the anti-catholic expression (to say the least) in use, of the two natures forming *one nature*, and unanimously hold the Nestorian duality of persons, in the utmost detestation. The other great division of this church, who remain under that forced subjection to the See of Rome, though they have still priests of their own nation, and their liturgy in Syriac, printed at Rome for their use; have all their superior governors sent to them from Europe, and are in a singular state of schism: the Portuguese Archbishop of Cranganore, a suffragan of Goa, still claiming them as his charge, while this right is denied by the Propaganda Society at Rome, who have constantly sent out Italian vicars apostolic, and now latterly an Irish bishop, residing at Verapoli, to rule them. These unfortunate Churches, still sufficiently proud of their ancient character to feel their present degradation, yet under the terror of the exclusive pretensions to catholicism and infallibility, submit partly to the one, partly to the other, of these opposite claimants.

It is the former and happier division of this singular people, to whom we look with

the greatest interest and hope; as those whose recovery and rise to their early primitive character, will, as we may confidently expect, bring with it the emancipation of the rest. From their venerable metropolitan, Mar Dionysius, who is exerting himself in various ways for the improvement of his clergy and people, I had the happiness of hearing very warm expressions of respect and attachment to the Church of England, and our late regretted Bishop; whose interviews with himself, and mutual presents, he evidently remembered with great satisfaction. I received both from him, and several of his clergy, copies of the New Testament, and other works in Syriac, which I hope, at no distant time, to deposit in our college library. The readings of these copies (of which I collated many more at different churches for seven of the more remarkable passages) add but little to the information published by Professor Alder on this subject; they are chiefly remarkable for a gross interpolation in some Nestorian copies, in Heb. ii. 9. and a careful expunction of this, with an omission equally unauthorized, though not so impious in meaning, by the opposite party: and they curiously exemplify the effect of contrary heresies in preserving, as well as indirectly confirming, the general integrity of the sacred text. The want of 1 John, v. 9. (except in one copy interpolated by the Romanists) and of the history at the beginning of John viii. is common to all.

"The persons to whom I was chiefly indebted for my intercourse both with the priests and laity of this extraordinary people (of whose Indian language I was wholly ignorant) were three clergymen of the Church of England resident at Cottayam in Travancore, and actively employed in superintending the college and the parochial schools: the former of which, by the grant of the Heathen government of that country, the latter, by the desire and contribution of these Christians themselves, have been recently established in their community. Singular as such a superintendence may appear, and almost unprecedented, there is nothing in it, as exercised by these clergymen, which opposes the order, either of that Episcopal Church they visit, or, as far as I am capable of judging, of that to which they themselves belong. For the former, they certainly do nothing but by the express sanction of the Metropolitan consulting and employing them: their use of the Anglican service for themselves and families at one of his chapels, is agreeable to the Catholic practice of these Christians (who allowed the same 250 years ago to the Portuguese priests, as to persons rightly and canonically ordained, even while they were resisting their usurpations) and is totally unconnected with any purpose of obtruding even that liturgy upon the Syrian Church; while their conduct with respect to those parts of the Syrian ritual and practice



which all Protestants must condemn, is that of silence, which, without the appearance of approval, leaves it to the gradual influence of the knowledge now disseminating itself to undermine, and at length by regular authority to remove them. For the latter, which involves the more immediate and far more sacred duty of the two, though no opportunity for the display of this has yet existed in this native government, without the Company's territory, and the limits of the operation of our Indian Church establishment hitherto, yet I believe they fully acknowledge that episcopal relation and jurisdiction, to which they, equally with myself, or with any chaplain of the Company, are spiritually subject. Whatever suspicion may arise on this head from the avowed ecclesiastical principles of too many who support their respected society (the Church Missionary Society) in England, I cannot, if I may be allowed the expression of my own judgment in this way, extend the same suspicion to them. For it appears plainly impossible that men of piety and integrity, (such as I am persuaded these are) should thus support and act upon the ancient principles of unity and order in another Church, without at least equally regarding them in their own.

"In stating these points respecting the Syro-Indian Church to the Society, I do little more than repeat what I had before stated at greater length to bishop Middleton: and it is not among the least of the losses that I have sustained from his lamented and unforeseen departure, that I have been deprived of hearing from himself an opinion on these subjects; on some of which he alone was competent to decide, and on all of which his interest in this people, and extensive acquaintance with their concerns, ancient and modern, enabled him to decide so well. I had the satisfaction, however, of receiving from him in reply, a full approbation of my inquiries, with remarks of his own: as indeed, before my departure from Calcutta, I had heard him express a wish, that the large collections of MSS. he had himself made in Malabar, might at some future time proceed from our college press; and speak of sending for Syriac types (together with the Arabic, Nagree, and other Eastern types wanted by the establishment) for that purpose. I am not at this moment acquainted with the distinction of those MSS., which together with those deposited by the late Dr. C. Buchanan in the library of Cambridge, and a few within our possession in India, compose, I believe, nearly all the monuments which Europeans have ever obtained of this singular Society.

"Along the whole of this coast, from Cape Comorin to Calicut, there exists another class of Christians, totally distinct from either of the two divisions of the former Church (though Europeans who do not visit the interior, too frequently confound them,

to the great injury of the Syrians.) These are all persons of the fishermen's caste, which further north is Pagan, whom the Portuguese, on their first landing, found little difficulty in persuading to submit to be baptized, and embrace their modes of worship. These poor people live in great ignorance, repeating the Latin ritual like others of the same class in the south of Europe, and are subject to the Portuguese bishop of Cochín. Far beyond the regions which contain these, from Mangalore northward to the Goa country, lie the most numerous remains of the converts made by Francis Xavier, and other Portuguese missionaries of the sixteenth century. The character of these is generally respectable as compared with their Heathen and Mahometan neighbours: though in all their ideas, and their mode of considering even the sacred mysteries of Christianity, they rather resemble Hindus than Christians; in the paganism of their rites, exceeding greatly the Romanists of the Western world, and even retaining the distinction of castes among themselves. Their pastors, who are all of the half Portuguese half Indian race, sent to them from Goa, are little disposed or qualified to remove these evils, and appear to hold their people in the utmost contempt. A few Italian Carmelite missionaries are stationed in the Canarese country, far surpassing these country pastors in intelligence and general character, only serve to show more strongly the inefficacy of that corrupt form of religion when exhibited in the most favourable shape, to produce any good effect in this country. The city of Goa now presents a most remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated as in the country, no remnant existing of that populous city with which they were once surrounded. The new city Panjam, is a comparatively mean place; the inquisition, too well known for its atrocities in the cases of F. Ephraim Neves, M. Dellon, &c. is now mouldering to ruins, without the least prospect of recovery. It is said that all the European Portuguese, who refuse to take the oath to the new government, which is a government of half castes, will be banished the country; and in this number the Archbishop Primate is included. To this prelate, the kindness of the commander at Cananore had given me letters; and I received considerable attentions from him during my stay. I have had the satisfaction of sending him since a copy of the Bishop's sermon, on laying the foundation of the College at Calcutta.

"From Goa I proceeded by sea to Bombay, and thence to Poona. At this latter place, which was the principal object of my journey, I had the happiness of assisting at the commencement of a work, which forms the principal official intelligence I have now to communicate to the Society, I mean the Persian version of the Old Testament, un-

dertaken under their auspices by my friend, the chaplain of that station. Mr. Robinson is, I believe, already favourably known to the Society, from his Bombay Visitation Sermon lately published, on the difficulties and the prospects of the clergy in India, and his qualifications as a Persian Scholar are generally acknowledged in this country. He engaged in this undertaking with the approbation and encouragement of Archdeacon Barnes; and one of the last acts of our late excellent Diocesan's life was the formal acceptance of his labours; subject to all the statutes of the college respecting translations, its committees of revision, &c. This work, in conjunction with the New Testament of the late excellent Mr. Martyn (which may also be properly made a subject for the revision of the college) will, it is hoped, be the means of supplying the Mahometan natives of India, as of other parts, with a classical faithful version of the Scriptures in their favourite language, and forms in every view a most desirable opening of the labours of our college in this department. For what concerns the translation of Indian tracts, that work is already begun: Mr. Alt having already completed in Hindustanee, Lord Bacon's Confession of Faith and other useful treatises, of which, I believe, accounts have been already transmitted to the Society.

"From Surat, the last place in the western coast which I visited, my intention had been to return to Bengal by sea; but the accounts I received of the uncertain length of a passage at this season, together with an invitation from the Resident at Pertabgarh, to accompany him to his station in Central India, determined me to prefer returning overland. Before leaving this interesting coast, I trust I shall be excused in remarking to the Society, on the peculiar want of Protestant Missionaries here, compared with the opposite side of the Peninsula, and the peculiar necessity here, considering the persons with whom they would have to do, that these should be of the United Church of England and Ireland, or else of one of her sister Episcopal communions in America or Scotland. A remark of a different nature, but curious as relating to the history of religion in this country, should not be omitted. I allude to the existence of *black Jews* in the Concana, or low tract of country between Bombay and Malwan on this coast, in equal or even superior numbers to those in the far southern neighbourhood of Cochin, who have for more than a century engaged the attention of the Christian public in Europe. They have, like the others, Rabbies from that division of Jews in Europe, called Saphardin, or Spaniards. They have printed service-books also from them; circumstances which, with their possession of *all* the Old Testament, are sufficiently destructive of the imagination hastily entertained by some that they are of the Ten Tribes. Many of the Se-

poys in the service of the Company at Bombay, are of this singularly interesting nation. They are called by themselves and their fellow-soldiers, *Israeli*; and all these men, however ignorant in other respects, can read the Hebrew letters.

"When I had already proceeded as far in my return as Nussind, in the territory of Ajmeer, and had received letters from the Bishop in the course of my march, intimating that I should be in Calcutta before the end of October, the journals announced to me the melancholy event, which seems to have changed the face of all our proceedings in India. My return can be effected with ease within the limits assigned to it; but I lost no time in writing to Archdeacon Loring, that he may require my presence earlier, should this in the present crisis be thought necessary. In the mean while, I hope that the time consumed in this tour, protracted as it has been beyond my calculation, will not be deemed lost, even to the purposes of study. The marches in India, with the retinue and conveniences they require, are far from being unfavourable for this; and the slight deficiencies as to reading, are more than compensated by the opportunities afforded for observation and intercourse with different classes of natives. I have been enabled, by this means only, to collect documents respecting the Parsees (or remnants of the ancient Persians, fire-worshippers, at Guzzera,) the Jains, and other singular tribes or sects in the Peninsula, which, with other books obtained during the same journey, from the Brahmins and regular Hindûs, may not be unfit for the library of an Institution destined, as we hope, to embrace the whole of this country. Another reason, though not strictly belonging to the purpose for which I am sent hither, nor contemplated by myself beforehand, will not be heard with indifference by that Society which I have the honour of addressing, it is, the miserable defect of Ecclesiastical institutions of every kind in this central region, rendering even the casual hasty passage of an unknown clergyman of more importance than can readily be conceived in Europe. The multitudes who, within a few hours, applied to me for baptism, &c. in the cantonments of Nusseirabad and Nemuch, were enough to mark what must be the want in the other stations (equally abounding in European troops) of Mhow, Asseirgurh, Saujor, Husseinabad, Nagpore, &c. &c., all 500 miles or more distant from the nearest place where there is a chaplain, in either of the three surrounding Presidencies. The Commander at the first mentioned military station, who had applied twice in vain for a remedy of this evil, had passed, as he told me, sixteen years of his life without seeing a clergyman, was obliged to perform several properly clerical offices himself, and this in some of the most po-

pulous of our stations in India. All the officers to whom I have spoken upon this subject have appeared even astonished at a neglect, from which the Dutch, the Portuguese, the French and Danes in India, are so markedly free, and which I believe to be without parallel in the colonial history of any Christian nation. The prejudices of the natives have been strangely alleged at home in excuse for this; when it is known to all who have most conversed with them (as may be said without fear of contradiction,) that in proportion to their fear of interference with their own modes of religion, is their disposition to condemn and even despise those who have no religious institutions themselves. Their esteem for the British nation seems to have increased from the happy and decided, but yet very partial, approaches to a better state that have taken place, already: from the public opinion, which is now even loud upon the subject, we should be happy to augur more.

"It was my wish to add here something respecting the many encouraging appearances, now first presented, of the opening of the native mind in India; such as are the introduction of native newspapers in their own language, their curiosity respecting other manners and histories than their own, their desire to learn English, and (notwithstanding that suspicion on the article of religion, which makes every caution, short of dissimulation or compromise, necessary and proper towards them) to read in that view every *Shashtra* of ours, when considered as a part of English education. This is a large subject of itself, upon which I hope hereafter more fully to address the Society. But there is one appearance of this kind, which, as it bears more immediately upon the great object always before us, I cannot omit; I mean the rise, in different parts of India, of persons who, on the principles of natural religion only, oppose in speech and writing the reigning superstitions of their countrymen, as impious and abominable. These men, who are mostly of high caste as Hindûs, and retain fully their place in society, are not indeed enlightened as to the remedy wanted for the evils they discern: they mingle often with their opposition, views respecting satisfaction and atonement, more remote from the truth than the traditions (however distorted and corrupt) of the people they oppose; and they all want that disposition to undergo sacrifices in the cause of truth, which it seems that nothing but a better hope than theirs is able to inspire. Yet their party is extending itself; and while the leaders, content with the sort of admiration they excite, comply outwardly with the corruptions and superstitions they are undermining, the effect on the community at large, of this discussion, seems to be paving the way for their final destruction. The unfortunate

course which the most celebrated of these leaders, Ramohan Roy of Calcutta, has taken, is perhaps not unknown to the Society. From being an adversary of the Brahmans, his brethren, on their own ancient principles, endeavouring to restore on the authority of *some part* of the Vedas and their commentators, the primeval tradition of the Divine Unity, the evil of idolatry, of bloody and obscene rites, &c., he has latterly turned to profess himself a Christian; but it is such a Christianity, as, being unaccompanied with any submission of mind to its authority as a supernatural revelation, leaves us no reason to applaud the change. A work published by him some time since, under the very welcome and just title, "*The Precepts of Jesus the Guide to Happiness and Peace*," was an artful attempt, in exhibiting all the discourses of Christ which represented practice as the sum and substance of his religion; to set the morality of the Gospel against its *mysteries*; studiously omitting all those discourses which joined the two inseparably together. The work, if divested of its insidious short preface, was perhaps calculated to do good, being composed of passages from the Gospels only; but when the Baptists of Serampore directly attacked the publication, he issued forth what he termed "*A Defence of the Precepts of Jesus*," being an elaborate tract against the doctrine of the Trinity, with that of the Incarnation and Sacrifice of our Saviour. This treatise, certainly not entirely his own—and, if report speaks truly, dictated by one who had separated from the Baptists, and has since opened a Unitarian meeting-house at Calcutta—is conspicuous for nothing so much as the presumptuous vanity of its nominal author: its affectation of Western learning, and attempts at Greek and Hebrew criticisms, are to the last degree contemptible; and what there is in it to deserve notice, is borrowed from the long confuted supporters of the same impiety in England. Whatever mischief may be apprehended from this publication (which, like his other publications, is not deficient either in style or plausibility of manner) amongst the malignantly disposed, who will not inquire further, or amongst those of the Mahometan superstition, who, with their strong prejudices against the characteristic mystery of Christianity, are yet half convinced by its evidences, there are yet satisfactory appearances that the Antichristian apostacy it supports will not gain ground among the Christians of this place; and the rock upon which the Church is built will remain here, as in the whole world, unshaken.

"With repeated assurances to the Society, of my devotion to their cause and objects in this country, I am, Reverend Sir, yours, very faithfully,

"W. H. MILL"

## SACRED POETRY.

The following Psalms are selected from a work just published, entitled

"The Psalmes of David translated into divers and sundry kindes of Verse, more rare and excellent for the Method and Varietie than ever yet hath been done in English. Begun by the noble and learned gent. Sir Philip Sidney, Knt,\* and finished by the Right Honorable the Countess of Pembroke, his sister. Now first printed from a Copy of the Original Manuscript, transcribed by John Davies, of Hereford, in the reign of James the First."

"The MS. from which it has been printed is in folio, copied from the original by John Davies, of Hereford, (writing master to Prince Henry;) himself a poet of no mean attainments, and a cotemporary of Sir Philip Sidney. It exhibits a beautiful specimen of the Calligraphy of the Time. The first letters of every line are in gold ink, and it comprises specimens of all the hands in use, more particularly the Italian, then much in fashion at court. From the pains bestowed it is by no means improbable that it was written for the Prince."

## PSALM I.

*Beatus vir.*

He blessed is who neither loosely treads  
The straying steps as wicked council leads,  
Ne for bad mates in way of sinners waiteth,  
Nor yet himself with idle scorers seateth;  
But on Gods law his whole delight doth bind,  
Which night and day he calls to marking mind.  
He shall be like a freshly planted tree,  
To which sweet springs of waters neighbours be;  
Whose branches faile not timely fruite to nourish,  
Nor withered leaf shall make it faile to flourish:  
So all the things whereto that man doth bend  
Shall prosper still with well succeeding end.  
Such blessing shall not wicked wretches see,  
But like vile chaff with wind shall scattred be;  
For neither shall the men in sinne delighted  
Consist when they to highest doome are cited,  
Ne yet shall suff' red be a place to take  
Where godly men do their assembly make.  
For God doth know, and knowing doth approve  
The trade of them that just proceedings love:  
But they that sinne in sinfull breast do cherish,  
The way they go, shall be the way to perish.

## PSALM VIII.

*Domine, Dominus noster.*

O LORD that rul'st our mortall lyne,  
How through the world thy name doth shine:  
That hast of thine unmatched glory  
Upon the heav'ns engrav'd the story.  
From sucklings bath thy honor sprong,  
Thy force hath flow'd from babies tongue,  
Whereby thou stopp'st thine en'mies prating,  
Bent to revenge and over hating.

\* Vide Christian Remembrancer for June, 1821, Vol. III. p. 327.

When I upon the heav'ns do look,  
Which all from thee their essence took;  
When moon and stars my thoughts beholdeth,  
Whose life no life but of thee holdeth:

Then thinck I: ah, what is this man,  
Whom that greate God remember can?  
And what the race of him descended,  
It should be ought of God attended.

For though in lesse then angell's state  
Thou planted hast this earthly mate:  
Yet hast thou made ev'n hym an owner  
Of glorious crown, and crowning honor.

Thou placest hym upon all landes  
To rule the workes of thine own handes:  
And so thou hast all things ordained,  
That ev'n his feete, have on them raigned.

Thou under his dominion plac't  
Both sheepe and oxen wholly hast:  
And all the beastes for ever breeding,  
Which in the fertill fieldes be feeding.

The bird, free-burgease of the aire,  
The fish, of sea the native heire;  
And what things els of waters traceth  
The unworn pathes, his rule embraceth.

O Lord, that rul'st our mortall lyne,  
How through the world thy name doth shine.

### PSALM XIX.

*Celi enarrant.*

THE heav'nly frame sett's forth the fame  
Of him that only thunders;  
The firmament, so strangely bent,  
Showes his hand-working wonders.

Day unto day, doth it display,  
Their course doth it acknowledg:  
And night to night succeeding right  
In darknes teach cleare knowledg.

There is no speech, nor language, which  
Is soe of skill bereaved:  
But of the skies the teaching cries  
They have heard and conceived.

There be no cyne, but read the line  
From soe faire book proceeding;  
Their wordes be sett in letters greate  
For ev'ry bodies reading.

Is not he blind that doth not find  
The tabernacle builded  
There by his grace, for sunnes faire face,  
In beames of beuty guided.

Who fourth doth come, like a bridegroom  
From out his vailing places:  
As gladd is hee, as giuntes be  
To runne their mighty races.

His race is ev'n, from endes of heav'n,  
 About that vault he goeth :  
 There be no realmes hid from his beames,  
 His heate to all he throweth.

O law of his, how perfect tis !  
 The very soule amending ;  
 Gods wittnes sure for ay doth dure,  
 To simplest, wisdoms lending.

Gods doomes be right, and cheere the sprite :  
 All his commandments being  
 So purely wise they give the eyes  
 Both light, and force of seeing.

Of him the feare, doth cleannes beare,  
 And soe endures for ever :  
 His judgments be self verity,  
 They are unrighteous never.

Then what man would so soone secke gold,  
 Or glittering golden money ?  
 By them is past, in sweetest tast,  
 Honny, or combe of honny.

By them is made thy servantes trade,  
 Most circumspectly guarded :  
 And who doth frame to keepe the same  
 Shall fully be rewarded.

Who is the man, that ever can  
 His faultes know and acknowledg !  
 O Lord, clense me from faultes that be  
 Most secret from all knowledg.

Thy servant keepe, lest in him creepe  
 Presumptuous sinnes offences :  
 Let them not have me for their slave,  
 Nor raigae upon my sences.

Soe shall my sprite be still upright  
 In thought and conversation ;  
 Soe shall I bide, well purifide  
 From much abomination.

Soe lett wordes sprong from my weake tongue,  
 And my hartes meditation ;  
 My saving might, Lord, in thy sight  
 Receave good acceptation.

## REVIEW OF NEW PUBLICATIONS.

*A Charge delivered at the Visitation,  
 in July, 1823, by Herbert, Lord  
 Bishop of Peterborough.* pp. 23.  
 Rivingtons. 1823.

THERE are some valuable remarks  
 in this Charge on the Liturgy of our  
 Church, and the line of preaching to

be pursued by the Clergy, which we  
 are anxious to communicate to our  
 readers. The Bishop in the opening  
 of his Charge, expresses his satisfac-  
 tion in stating, "what to every Bi-  
 shop," his Lordship justly adds,  
 "must afford the highest gratifica-  
 tion;" that in the various plans



adopted for the improvement of his Diocese, he has been supported by the great body of his Clergy.

"And I should be wanting," continues his Lordship, "in gratitude, if I did not take the earliest opportunity of expressing my obligations for the support, which I have received, and for the services, which have been rendered. That arrangements, not precisely the same with those, to which men had been previously accustomed, should be carried into effect without *some* opposition, would have been more, than the experience of all ages could have led us to expect. But I am unwilling to dwell on subjects, which as far as I am personally concerned, I would readily bury in oblivion.

"I repeat, that to the Clergy in general of this Diocese, my thanks are justly due. Nor must I overlook my general obligations to the Laity of this Diocese, who, in almost every instance, where an opportunity has been afforded them of joining with the Bishop and the Clergy, have gladly afforded their assistance."—

P. 5.

The mildness and moderation conspicuous in this passage, will be gratefully acknowledged by every steady and judicious supporter of the doctrines and disciplines of our Church, and will add a fresh lustre to his Lordship's deep and extensive learning.

The observations that immediately follow on the duty and benefit of providing in every parish two services on the Sabbath, wherever circumstances will permit, are worthy of the serious consideration of every Incumbent. We are satisfied that there is that strong and general prepossession yet remaining in favour of our pure and apostolical Church, that the Clergy have only steadily and zealously to do their duty, to ensure the confidence and attachment of their flocks. Let but its doctrines and discipline be duly and scripturally set forth in the public addresses and private conversations of the minister, and enforced by the piety and purity of his own life, and we have no fear for the result. Truth so assisted must prevail: and to this every arrangement will propor-

tionably contribute, which affords to the people more frequent opportunities and greater facilities of attending the prayers and instructions of the Church; whether it be by the addition of a second, or even a third service, where it may be necessary and can be effected; or by the erection of new places of worship, or by the enlargement of the old. Such has been already the effect of his Lordship's representations in the Diocese of Peterborough, that no less than *twenty* Churches are now provided with two services, and some of them with two sermons, which had only a single duty, when his Lordship first addressed his Clergy on the subject. We most heartily trust that this good example will be speedily followed wherever circumstances may require, or allow of its adoption.

From these needful provisions for the *performance* of the service, his Lordship proceeds to consider the service itself:

"The various excellences of our unrivalled Liturgy are well known, and are generally acknowledged. As a manual of prayer, it far surpasses all other compositions, whether ancient or modern. It is no less adapted to family worship, than to the service of the Church. Whether it is used in public, or used in private, we learn from it our duty to God, and our duty to man. It teaches us how to estimate our own unworthiness, and to rely on the merits and mediation of our Redeemer. It also teaches us, that however imperfect our own endeavours may be, they must be exerted to the best of our ability, since without holiness no man shall see the Lord. We are taught to pray that our lives may be pure and holy, so that we may come to eternal joy; that we may so pass through things temporal, as finally to lose not the things eternal; that we may so faithfully serve God in this life, that we fail not finally to attain his heavenly promises. It is our guide therefore in matters of practice, as well as our guide in matters of faith. That it is a *sure* guide in matters of faith as being in all respect accordant with the doctrines of Holy Scripture, will be questioned by no Clergyman of the Established Church who has solemnly declared his

'unfeigned assent and consent to all and every thing contained in, and prescribed by, the book intituled the Book of Common Prayer.' Such, my Reverend Brethren, are the qualities which attach to the Liturgy of our Church. But that this, our excellent Liturgy, may produce its due effect, we must never forget the seriousness and the solemnity, which are required in the reading of it. Set forms of prayer have this advantage over extemporaneous effusions, that the congregation may join in them, as well as the Minister. But this advantage may be counteracted by a careless or indifferent manner of reading the prayers of the Church. If they are hurried over, as something that *must* be read, before a Sermon in the Church can legally be delivered, no devotion will be excited, and the benefit of public prayer will be lost. But, if read with that solemnity, which the sentiments and the language require, they will never fail to excite the feelings of genuine piety, and they will never tire by repetition. At the same time we must guard against the extreme, which borders on affectation. We must avoid an ostentatious display of our own powers, which may be no less subversive of genuine piety, than carelessness itself. We must be intent on the subject, not on ourselves.

"To that part of the Church Service, which is employed in the singing of Psalms, I have already directed your attention in the Appendix to my Primary Charge. Every part of public worship must be subject to the regulation of public authority. The Legislature has in vain provided for uniformity of doctrine in the *prayers* of the Church, if every individual Clergyman may inculcate what doctrine he pleases by the use of *hymns*. Nor let us forget, that, when we are singing from the authorized versions of the Psalms, we are singing from the Word of God; that we are uttering the dictates of inspiration. But if we substitute the compositions of mere man, resting on no other foundation than that of *private* opinion, we may depart from the doctrine of Scripture, we may depart from the dictates of inspiration. We may also depart from the dictates of good sense, and good taste." P. 9.

We shall not presume to add to these any remarks of our own: nor to the following advice of his Lordship on the subject of preaching.

"We must avoid the two extremes of preaching nothing but morality on the one hand, or nothing but doctrine on the other.

Faith is the foundation of every Christian system: by Faith we are justified: and works done before we are justified, however good in themselves, are not pleasing to God, because they are not done on a true Christian principle. If therefore the morality which we inculcate, is not founded on a principle of Faith, our exhortations are not such as become a Christian Preacher. On the other hand, if we dwell solely on Faith, without adverting to the Works, by which alone a lively Faith can be distinguished from a dead Faith, we are equally deficient in our duty. Our Saviour declares that we shall be *known* by our own works as a tree is known by its fruit\*; that we shall give an account of our Works; and shall be rewarded *according* to our Works †. Faith and practice therefore must be united in all our exhortations.

"The remarks which apply generally to Faith and Practice, are no less applicable in the selection of *particular* doctrines. If we determine to preach on difficult and abstruse subjects (which is not often advisable before unlearned congregations) we must never forget to explain their *practical* consequences. The misapplication of abstruse doctrines to the business of common life is infinitely more injurious, than theoretical error in regard to the doctrines themselves. As long as disputations on original sin, free will, and predestination were confined to the learned, and conducted, as formerly, in Latin, they afforded only exercise for the ingenuity of the disputants, and led to no practical mischief. Under those circumstances it was unnecessary for Bishops to scrutinize with rigid exactness into speculative opinions, which, as long as they remained such, might be quietly entertained, though differently viewed by different parties. But as soon as abstract doctrines were applied in Sermons, and so applied, as to influence the morality or immorality of the hearers, it then became a matter of vital importance, that Bishops should inquire into the *modes* of application, which their Clergy intended to adopt. If a Preacher undertakes the arduous task of explaining to his hearers the eternal decrees of God, let him beware of doing it in such a manner as to encourage the confident hypocrite, and drive modest virtue to despair. Let him represent the Deity as a kind and merciful Father, not as a relentless Tyrant. Let him especially beware of misleading his hearers, when he attempts to explain the *means*

\* Matt. vii. 20. † Matt. xvi. 27.

by which they shall discover, whether they are predestined to eternal happiness, or not. There is no rule, which we can follow with so much safety, there is no rule, from which it is so dangerous to depart, as the rule prescribed by our Church in the seventeenth Article. In this Article are enumerated the following predicates, as belonging to those who are predestined to eternal life. They 'be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten son Jesus Christ: they walk religiously in good works: and at length by God's mercy attain an everlasting felicity.' The order, in which these predicates are enumerated, deserves particular attention. The first predicate is, 'They be called according to God's purpose by his Spirit working in due season.' The second predicate is, 'They through grace obey the calling.' If therefore we are not obedient to the will of God, we are not called according to God's purpose: we are not made the sons of God by adoption: we are not made like the image of his only begotten son Jesus Christ. If we further inquire by what means we shall learn, that we obey the calling, and hence learn, that we are called according to God's purpose, we must examine ourselves on the question. Do we walk religiously in good works? These are the fruits by which we are known. These are the effects of God's Holy Spirit working in due season. If we do not walk religiously in good works, the overt act is wanting, by which we shew our obedience. If we do not walk religiously in good works, we produce no evidence, that upon us the Spirit has worked in due season. We produce no evidence, that we are called according to God's purpose. Further, let it be observed, that the predicate, relating to the performance of good works, is that which immediately precedes the predicate, relating to the attainment of everlasting felicity. Consequently, according to the seventeenth Article, the walking religiously in good works is walking in the path which leads to everlasting felicity.

"Such doctrine as this accords with the doctrine of Scripture, that Christ died for all men, and that God is willing all men should be actually saved. It shuts the gates of mercy against none, but the hardened and impenitent sinner. It interposes no irreversible decree, by which even faith and repentance are rendered of no avail. As we may depart from grace given and fall into sin, so by the Grace of God, we may

rise again and amend our lives. And with such amendment of life the seventeenth Article excludes us not from the hope of everlasting felicity.

"But if the working of God's Holy Spirit is determined by any other means than by the effects which it produces, if we are not satisfied with feeling the operation of the Holy Spirit by its influence on our outward conduct, but expect to discover some secret calling by an operation felt within ourselves, we have recourse to a criterion, which may be fatal, either in this life, or in the life to come. Men who, in self-confidence, can easily assure themselves, will readily obtain, in their own imaginations, what they consider as a divine assurance, an assurance, that they are objects of divine favour, and moreover of such favour, that, when once attained, it never can be lost. Others, who are too diffident to believe that they have been already selected as objects of never ceasing favour, who are still working out their salvation with fear and trembling, may, by a frequent repetition of the fallacious doctrine, that they are irrecoverably lost, if they cannot obtain an inward call, be doomed in this life to misery and madness, when they might have been happy here, and have entertained well-grounded hopes of happiness hereafter." P. 11.

The remainder of the Charge is chiefly occupied in a statement of the motives which have led his Lordship to revive in the Diocese of Peterborough, as he had before done in that of Llandaff, the ancient mode of Rural Deans, and of the beneficial effects already resulting from its revival. We extract that part of the Charge which details the latter.

"In the first place, a mass of information has been obtained respecting the state of the Diocese, such as never could have been obtained by any other means. The Answers of the Rural Deans, in the Schedule of Queries proposed to them, described the state of the Churches, with particular reference to the walls, the roof, the pavement, the windows and doors, the pulpit and desk, the font, the pews, the bells, and the various articles, which are necessary for Divine Service. They observe, whether the Churches receive any injury from the want of proper ventilation, from accumulations of earth on the outside, or from improper modes of carrying off the water from the roof. By attention to these objects, the necessity of repairs is

frequently prevented. The same attention is paid to the state of the Chancels. The condition of the Churchyards, the condition of the Glebe Houses, the preservation of the Parish Register, the state of the Parochial Schools, have likewise been examined. The Reports therefore of the Rural Deans have afforded to the Bishop a knowledge of his Diocese, for which he cannot be sufficiently thankful. But important as their services would have been, had they merely supplied authentic records on the state of the Diocese, their services have been extended much further. The Reports of the Bishop have been subordinate to the general plan of amelioration, which has been carried into effect through the instrumentality of the Rural Deans. I should greatly exceed the limits of this Charge, if I described the very numerous improvements, which have been made in the Churches of this Diocese since the time of my Primary Visitation. But in returning thanks to the Rural Deans, I must not omit to make my acknowledgment to the Parochial Clergy in general, who have received the Rural Deans with uniform kindness, and have not only aided them with the best advice, but have cheerfully assisted by their personal attentions. Nor must I neglect to express my approbation of the laudable conduct, which has been generally displayed, both by the Churchwardens and Parishioners in the several Deaneries, even where the reparation of the Churches has been attended with considerable expence." P. 19.

*Hints to Medical Students upon the Subject of a Future Life: extracted from the celebrated Work, entitled, the Analogy of Religion, Natural and Revealed. By Dr. Joseph Butler, late Bishop of Durham: with Corresponding Notices from other Publications of high Authority, and with a Preface by the Editor. 8vo. Pp. 84. Rivingtons. 1823.*

"The \* *analogical* method of proof; says a popular writer of the present day, 'has been very lately *resuscitated* for the purpose of destroying the immortality of the soul.'" P. v.

"Now if *analogy* has been thus employed, specially in a course of lectures

for the alleged improvement of medical science; it is imagined that to medical students it might be particularly useful, if they were made acquainted with what learned men have written on *analogy as serving the cause of religion, both natural and revealed; as exposing the pretences of materialism, and shewing how reason confirms the probability of a future state.* From the valuable work, therefore, of Dr. Joseph Butler, formerly bishop of Durham, entitled *THE ANALOGY OF RELIGION, NATURAL AND REVEALED, TO THE CONSTITUTION AND COURSE OF NATURE*, I have drawn, to this purpose, the first chapter; which treats, as the author expresses it, of 'the foundation of all our hopes and all our fears; all our hopes and fears, which are of any consideration; I mean a *FUTURE STATE*.' I may observe that this learned and ingenious work has never ceased to be the admiration of every sound scholar, and has always been recommended among books of education to those who are directed to mark, and to profit by, the alliance between faith and philosophy. From other distinguished writers notes are also subjoined to this important extract." Pref. P. vi.

After this statement of his object the Editor, to whom if we mistake him not, theology and general literature are alike most largely and lastingly indebted, proceeds to enrich his Preface with testimonies in favor of religion from the writings of men of the highest eminence in the Medical World.

Foremost in the rank of these Confessors of our Holy Faith we find the name of Dr. John Smith, from whose "Portraiture of Old Age," published in 1686, the following pious and animated extract is given.

"To the † 'scandals, which impudent and malevolent persons had been apt to cast upon the medical profession,' he accordingly

† " 'King Solomon's Portraiture of Old Age; wherein is contained a sacred anatomy both of soul and body, &c. expressed in the six former verses of the 12th chapter of Ecclesiastes, and here paraphrased upon and made plain and easy to a mean capacity. By John Smith, M.D. è Coll. Med. Lond. Cand. et è Coll. Æn. Nas. Oxon. quondam Com. 1666.'" p. 253, et seq.

\* "Lacon, by the Rev. C. Colton, vol. 2. p. 32. et seq. Lond. 1822."

replies: 'As though the studies we addicted ourselves unto did, like the sin of Adam, naturally make us run from God, and hide ourselves from Him, and patch up some perishing remnants to cover our nakedness after our own contrivances! Whereas, in truth, there is nothing in all the world that man can be busied about, which will sooner bring him to God, than the earnest beholding Him in the book of creatures. There is not the most contemptible being, which by virtue of the Almighty *Fiat*, at first started out of nothing, that will not, if it be thoroughly searched and followed, at length bring us home to its Eternal Father; as of Him, and from Him, and through Him, so to Him also are all things; to Whom be glory for ever. But how much more shall we be instructed in this divine lesson, by contemplating that heavenly \* work of works, the sum and height of the visible creation, that honourable piece, *tantum non angelical*, in which the Creator himself rested in time, delighted from eternity, being the true pattern of His own divine image, Man! And God in his providence having so ordered, that the Holy Writings should begin with the history of the Creation of all things, and lastly and chiefly of Man, plainly teaches us this lesson, that none are so idoneous hearers or so meet receivers of the words of His mouth, as those who have first well understood and abundantly admired the

works of His hand. All which fall under our consideration, as the proper subject of our knowledge; but chiefly the chiefest; which cannot but in the end bring us to Him, who made and knows all things; as the saying of the woman did the Samaritans. And being hereby brought unto Him, we afterwards hear Him ourselves, and believe now for His own word's sake, that he is God, and the Father of our Lord Jesus Christ, the Saviour of the world. We are so far from slighting or contemning the Scriptures, that we are the great admirers of it, and endeavour to advance it above all other writings whatsoever; and THAT even in natural things, though never so accidentally or cursorily handled: And we had rather that all our books, though very curious and greatly valuable, should be burnt, than that one line, nay one letter, one jot, or tittle of it should in anywise pass away.—I hope also I have persuaded and prevailed with all my own brethren to be more wise for themselves, and more wary in respect to others, than some severe and jealous-headed censurers have judged them to be; that we may none of us give the least occasion for any one to speak evil of the things they understand not, but by TAKING HEED TO A SURE RULE WE MAY BRING PERPETUAL HONOUR TO OUR OWN FACULTY, and shame to the loose professors of a better. A light and superficial knowledge of natural things may indeed consist with atheism; but a deep and profound search into them brings men back again to God, and necessarily binds them over to religion. Solomon's wisdom stayed not in the creatures, though he perfectly knew so great a variety; but did from them only, as it were, take its rise, and mount higher than the cedars, even into heaven itself; and there only could find its rest, from whence it had its first beginning; like the spirit of man, returning to God that gave it. Let no man think he has sufficient knowledge in natural things, who has not by them been directed to divine; or that he has viewed the creatures enough, who has not been led through them to the Creator. Nor shall ever any man have my consent to pass for a philosopher, who keeps himself so ignorant of the Scripture, as with devotion to admire that academical inscription, ἀγνοῶ Θεῷ. Knowledge natural, and spiritual, are not so contrary to one another, but that they may very well agree together, and cohabit in the same mansion; nay, they are greatly conducive to the growth and promotion of each other.

\* "Addison, with the same feeling, has observed, that 'those, who were skilful in anatomy amongst the ancients, concluded, from the outward and inward make of a human body that it was the work of a Being transcendently wise and powerful. As the world grew more enlightened in this art, their discoveries gave them fresh opportunities of admiring the conduct of Providence in the formation of a human body. Galen was converted by his dissections, and could not but own a Supreme Being upon a survey of this his handy-work.' Spectator, No. 543. Thus the author of an excellent Sermon, concerning the Natural Immortality of the Soul, preached before the Company of Apothecaries in London in 1704, pointedly remarks upon a wretched physician of that time, who had been writing against the soul, that however little he was to be dreaded as to argument, yet, says the preacher, 'I wonder why that, which made Galen a believer, should make any of his sons an atheist.'" Sermon, by W. Reeves, M.A. &c. p. 16.

"Hence," continues the Editor, "this excellent writer takes occasion to introduce into his work another ornament of the medical profession, whose name to this hour preserves the respect and honour, which his admiring countrymen, a century and a half ago, first gave it. He is speaking of 'the true doctrine of the excellency and motion of the blood, and of the use of the heart and the parts adjoining thereto; all which,' he says, 'were perfectly \* known to Solomon, Eccles. xii. 6. So Bishop Horsley has argued, in our own time, that† 'the images of this text are not easy to be explained on any other supposition, than that the writer, or the Spirit which guided the writer, meant to allude to the circulation of the blood, and the structure of the principal part by which it is carried. And upon the supposition that such allusions were intended, no obscurity, I believe, will remain for the anatomist in the whole passage.' The learned prelate might have been highly gratified by the illustrations of Dr. Smith. But to proceed with Dr. Smith's commendation of Harvey. After alluding to the explication which he proposed to give, in his subsequent pages, of what he has ascribed to Solomon; he says that it pleased God‡, 'that this knowledge should with the possessor of it, sink into dust and darkness; where it lay buried for the space of 2500 years at the least, till it was retrieved thence by the wisdom and industry of that incomparable and for ever to be renowned Dr. WILLIAM HARVEY, the greatest honour of our nation, and of all societies of which he was a member; who stands, and ever will do, with the highest note of honour in the calendars both of physicians and philosophers; and it were but justice to put him with the same eminence into that of the church, since he hath contributed more to the understanding of this and many other places of Scripture, than all that ever undertook that charge.'" P. 14.

\* "Hence he repeats, 'that the expressions of Solomon, Eccles. xii. 6. symbolise unto us the circulation of the blood, and the use and action of the heart and the parts belonging thereto: and that the doctrine, which is now justly called *Harveian*, was at first *Solomonian*.'" p. 245.

† "Bishop Horsley's Sermons, vol. 3. pp. 182, 190. 2d. edit."

‡ "Dr. Smith, on Old Age, ut supr. p. 233.

The Editor will not be offended by our adding to this an extract from Dr. Chalmers's Life of Harvey, as given in his Biographical Dictionary.

"The private character of this great man appears to have been in every respect worthy of his public reputation. Cheerful, candid, and upright, he lived on terms of great harmony with his friends and brethren, and exhibited no spirit of rivalry or hostility in his career. He spoke modestly of his own merits, and generally treated his controversial antagonists with temperate and civil language, often very different from their own." He was born April 2, 1569, and died at the advanced age of eighty-eight, on the 3d of June, 1658, in great tranquillity and self-possession.

After Harvey, follows in the chain of testimony the celebrated Boerhaave,

"Who had never doubted of the spiritual and immaterial nature of the soul"; "but who, in his last illness took occasion to tell his intimate friend, the Rev. Mr. Schultens, that he had lately had a kind of experimental certainty of the distinction between corporeal and thinking substances, which mere reason and philosophy cannot afford, and opportunities of contemplating the wonderful and inexplicable union of soul and body, which nothing but a long sickness can give. This he illustrated by a description of the effects which the infirmities of his body had upon his faculties, which yet they did not so oppress, or vanquish but his soul was always master of itself, and always resigned to the pleasure of its Maker." P. 24.

Boerhaave was a man at once learned, and practically pious, ever dignifying and applying his enlarged knowledge to the spiritual improvement of himself and others. "Fifty years are now elapsed," says the learned Baron Haller (we quote again from Dr. Chalmers's Work) "since I was the disciple of the immortal Boerhaave; but his image

\* "Dr. Johnson's Life of Boerhaave.



is continually present to my mind. I have always before my eyes the venerable simplicity of that great man, who possessed in an eminent degree the power of persuasion. How often have I heard him say, when he spoke of the precepts of the Gospel, that the Divine Teacher of it had much more knowledge of the human heart than Socrates. He particularly alluded to that sentence in the New Testament, "*Whosoever looketh on a woman to lust after her has committed adultery with her in his heart*;" "for," added my illustrious master, "the first attacks of vice are always feeble; reason has then some power over the mind. It is then at the very moment, when such thoughts occur as have a tendency to withdraw us from our duty, that if we with diligence suppress them, and turn our attention to something else, we may avoid the approaching danger, and not fall into the temptation of vice."

Boerhaave wrote in Latin a Commentary on his own life, in which in the third person he takes notice of his opinions, of his studies, and of his pursuits. He then tells us, that he was persuaded, the Scriptures, as recorded in their originals, did instruct us in the way of salvation, and afford tranquillity to the mind, when joined with obedience to Christ's precepts and example. He died in 1738, and in his death evinced the efficacy of that faith which he had held through life. "Happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised!"

The useful life and resigned end of Boerhaave, prepares the reader for fully feeling, and duly estimating, the truth of the declaration, with which the testimony of Sir Thomas Browne is introduced.

"It is the heaviest stone which melancholy can throw at a man, to tell him he is at the end of his nature, or that there is no

REMEMBRANCER, No. 59.

further state to come, unto which this seems progressional, and otherwise made in vain." P. 25.

"The patience of this learned person," well known as the author of '*Enquiries into Vulgar and Common Errors*,' continues the Editor, "was founded upon the *Christian philosophy*\*. 'I visited him,' says a friend, 'near his end;' when he said, 'he had oft triumphed over the king of terrors in others, and given many repulses in the defence of patients;' and this observing friend adds, 'when his own turn came, he submitted with a meek, rational, and religious courage.' Nor let the student forget the remarkable avowal, which Sir Thomas Browne had long before made; 'that he was of the Reformed Religion; of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed.'" P. 26.

"Let the medical student next take the best of lessons from RADCLIFFE, of whose skill in his profession astonishing circumstances have been related, and of whose attachment to learning the University of Oxford bears the noblest testimony in the Library of his name. The lesson is contained in a letter from this great physician addressed to the Earl of Denbigh, dated Oct. 15, 1714†. 'Your Lordship knows how far an air of jollity has obtained amongst you and your acquaintance, and how many of them in a few years have died martyrs to excess: let me conjure you, therefore, *for the good of your own soul*, for the preservation of your health, and the benefit of the public, to deny yourself the destructive liberties you have hitherto taken, and which I must confess, with a heart full of sorrow, I have been too great a partaker of in your company. You are to consider (O, that I had done so,) that men, especially those of your exalted rank, are born to nobler purposes than those of eating and drinking; and that by how much the more eminent your station is, by so much the more accountable will you be for the discharge of it. Nor will your duty to God, your Country, or yourself, permit you to anger the first, in robbing the second of a patriot and defender, by not taking due care of the third; which will be accounted downright murder in the eyes of that incensed Deity that will most assuredly avenge it. The pain that affects my nerves, interrupts

\* See Dr. Johnson's *Life of Sir T. Browne*."

† *Memoirs of the Life of John Radcliffe, M. D. &c. 1715.*"

me from making any other request to you, than that your Lordship would give credit to the words of a dying man, who is fearful that he has been, in a great measure, an abettor and encourager of your intemperance, and would therefore, in these his last moments, when he is most to be credited, dehort you from the pursuit of it; and that in these days of your youth, (for you have yet many years to live if you do not hasten your own death,) you would give ear to the voice of the preacher, whom you and I, with the rest of our company, have, in the midst of our debauches, made light of for saying, *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee to judgment!* On which day, when the hearts of all men shall be laid open, may you and I, and all that sincerely repent of having acted contrary to the revealed will in this life, reap the fruits of our sorrows for our misdeeds, in a blessed resurrection; which is the hearty prayer of, my very good Lord, your Lordship's most obedient and most obliged servant, "JOHN RADCLIFFE." P. 26.

The last, whose testimony to the truth of our most holy religion is thus usefully brought forward, is Cheyne; it is to the following effect:—

"Having had a liberal and regular education, with the instruction and example of pious parents, I preserved a firm persuasion of the great and fundamental principles of all virtue and morality, viz. *the existence of a supreme and infinitely perfect Being, the freedom of the will, the immortality of the spirits of all intelligent beings, and the certainty of future rewards and punishments.* These doctrines I had examined carefully, and had been confirmed in, from abstract reasonings, as well as from the best natural philosophy, and some clearer knowledge of the material system of the world in general, and the wisdom, fitness, and beautiful contrivance of particular things animated and inanimate." P. 29.

With these preliminary observations, the medical Student is invited to the perusal of the analogical description of a future state, of which a brief analysis is given from the preface to the edition of Bishop Butler's Analogy by Bishop Hall-

fax; and the preface is then concluded in these words:—

"Hence he may be led, if hitherto he has doubted or questioned it, to grant the probability of a future state; and hence he may consider, how best to secure his own interest in that state; yea, and how in the day of affliction, and on the bed of death, he may to his patient speak the words of comfort, by expressing his unshaken belief that 'this mortal will put on immortality, and this corruptible will put on incorruption.' Thus adding piety to his knowledge, and intent upon doing good (when in his power) to the soul as well as the body, the man of medical science may be considered\* as a guardian angel to all around him.

"Then, lastly, courteous reader, if this little work † may be of any use to thee as a man, as a scholar, as a philosopher, as a physician, as a Christian, follow the intimation that is here given thee; and I will follow thee with a good wish, which I am sure shall be accomplished for thee, and for all those that honestly labour in God's word and work; I mean, I bid thee God-speed." "The Editor." P. 31.

The chapter from the Analogy is accompanied with valuable illustrations from Wollaston's Religion of Nature, Baxter's Enquiry into the Nature of the Human Soul‡,

\* See Arnold's Commentary on Ecclesiasticus, chap. xxxviii. 14.

† Dr. Smith's Preface to his Work on Old Age, before cited in this Introduction." P. 31.

‡ With the writings of Wollaston and Baxter, from which so many extracts have been made in the preceding notes, I would also earnestly recommend a close acquaintance; abounding as they do with scientific research, with arguments which subdue the sceptic, and with philosophy which both delights and convinces the sincere inquirer after truth. Of Wollaston's book I may add that Pope, denominated it 'a book wherein all human virtue is reduced to one test, that of truth; and branched out in every instance of our duty to God and man.' And the poet, in his *Essay on Man*, has certainly been often indebted to the philosopher's *Religion of Nature delineated*. Of Baxter's work Warburton has pronounced this character: 'a few pages of his reasoning have not only more sense and substance than all the elegant discourses of Bishop Berkeley,

Barclay on Life and Orgazination, Dr. Walter Charleton on the Immortality of the human Soul, and from Mr. Rennell's Remarks on Scepticism, a work not less admirably timed than ably executed, and lately republished, we are

happy to observe, in a smaller and cheaper form, for the purpose of wider circulation.

We thank the Editor of these "Hints," for the small but useful addition to his former varied and valuable labors. Religion is confined to no profession: it is the business, the common property, the ornament and privilege of all. But if, with the exception of the clerical, there be one profession more than another, wherein it is pre-eminently valuable, it is surely the medical profession: for in the exercise of this, opportunities are continually offering themselves of sanctifying the bed of sickness to the afflicted patient, or soothing that of death, with those sure promises which are contained in the everlasting Gospel of the Lord Jesus Christ.

*The New Devout Communicant, according to the Church of England: containing an Account of the Institution; Prayers and Meditations Before and After the Administration, and a Companion at the Lord's Table.* 18mo. pp. 182. Rivingtons.

OUR attention was lately drawn to this work, which we understand has already run through several editions, and is becoming popular, by the following passage in the preface.

"It will be sufficient to remark, that I have availed myself of the Writings of Tillotson, Fleetwood, Lake, Hoadly, Wilson, Porteus, Horsley, Watson, and Tomline, Prelates of distinguished eminence; and of those of Wogan, Bromley, Adams, Merrick, Dr. Johnson, Warner, and Archdeacon Pott, &c. &c." P. viii.

On observing the name of Bishop Hoadly we felt some misgivings of the view, which might be taken of what our forefathers were wont to designate by the title of the Blessed Sacrament of the Body and Blood of Christ; and we were anxious to peruse

but infinitely better entitle him to the character of a great genius. *He was truly such*: and a time will come, if learning ever revive amongst us, when the present inattention to his admirable metaphysics, established on the physics of Newton, will be deemed as great a dishonour to the wisdom of this age, as the neglect of Milton's poetry was to the wit of the past.' The complaint of neglect, made by Warburton in this eulogium, was soon silenced by at least three editions of Baxter's work within a few years, in two octavo volumes: to which in 1750 was added 'An Appendix to the First Part of the Enquiry into the Nature of the Human Soul, wherein the principles, laid down there, are cleared from some objections; and the government of the Deity in the material world is vindicated, or shewn not to be carried on by mechanism and second causes.'

"These are books, which the student in every science may safely and advantageously consult; and by them be led to 'trace the origin of their species to the First of causes, to feel and acknowledge that they are under the protection of an Omnipotent, Omniscient, Omnipresent Being, self-existent, benevolent, and just; and to be therewith content, and congratulate themselves that they are not reduced to that low and degraded state of some modern physiologists, who with all their efforts have never been able to trace their origin beyond some gross collections of matter, some occult qualities, or some unknown chemical affinities of mud or atoms; and who, as to religion, have only to console themselves with the thought, that they are at least as far advanced as the Caffres, the Hottentots, and the untutored savages of Brazil.' Barclay on Life and Organization, p. 531.

"These are books, which will specially lead the medical student to consider the position of the immortality of the human soul, as an eminent physician long since considered it, 'to be the grand base of religion, and like the key or middle stone in an arch which bears the weight of all others in the building.' Dr. Walter Charleton on the Immortality of the Human Soul, 1657, p. 58." P. 46.

its contents without delay. We have done so; and we do not hesitate to enter our protest against its farther circulation. Our readers, however, shall judge for themselves.

"It appears then from the several accounts that have been handed down to us that the *sole* design of this Institution, in its original foundation, was for a commemoration of the Death of Christ, and of the Benefits which He thereby procured for mankind." P. 9.

We are certainly required by our blessed Lord to "do this in remembrance of" Him; but where is it said that this sacrament was instituted *only* for a memorial of him? It is a *sacrament*, which implies that there is something higher signified under it, of which it is *the sacrament*. In p. 10 we have the truth more fully stated.

"The celebration of the Lord's Supper is *not only* a constant memorial of the death of Christ, but *also* a pledge or earnest to the communicant of the benefits promised by the New Covenant." P. 10.

But how are these two accounts reconcileable with each other? or with a third a few lines afterwards?

"We see then that our Saviour adopted this religious rite of the Jews into his new religion, transferring only the use of the elements (which he retained) from their primary intention, and applying them to a far nobler purpose, as *perpetual emblems of his body and blood*, which were to be given and shed for the remission of sins, and of which they were the most proper and significant *representations*." P. 11.

Or with a fourth?

"The Sacrament of the Lord's Supper is the instituted mode of renovation, sanctification, and gradual perfection of the Christian life." P. 13.

Or with a fifth, where the *benefits resulting from a worthy participation* are stated in the words of the Catechism to be the *strengthening and refreshing of our souls by the body and blood of Christ*, as our bodies are by the bread and wine; and the sacrament itself is declared

to be *the means whereby we receive the same*. These several definitions are given in different places with no intimation that they are *singly* defective; neither are they brought together as they should have been at the close in one full and comprehensive sentence.

In page 23 occurs the following passage:

"The Institution of the Lord's Supper is a *positive* institution, deriving no force or obligation from its own intrinsic nature, but merely from the will and authority of Him who appointed it. And however pleasing and acceptable to its divine Author the faithful and due observance of it may be, yet it never was, and in the nature of things never could be made, the absolute condition of divine acceptance, or the meritorious cause of obtaining a remission of sins. *These can only be derived from the regular observance of things inherently and intrinsically good: from a course of active and solid virtues.* Ritual institutions have their use in support of such a practice, and are so many excellent aids to carry us on in the discharge of our duty; but the moral virtues are the *great basis of human merit*, and the primary objects of divine approbation. These are the true criteria of man's fate; these alone constitute *his title* to future bliss, and qualify him for the attainment of everlasting felicity."

We know not whence the compiler has procured this passage; but to talk of any obedience of ours being the *meritorious cause* of obtaining a remission of sins, or of our moral virtues being the basis of *human merit*, is in the latter instance, to say the least, a very unguarded expression, and in the former plainly derogatory from the sole meritorious cause of salvation, the blood of the Lord Jesus Christ.

We regret to say that we must yet object to another passage.

"Nor do we find in the New Testament any such descriptions, as will warrant that high privilege of a remission of sins, which has been thus affixed to it. It is there described to be a '*Remembrance of our Saviour's death and passion*,' and consequently of those benefits which we

obtain thereby. This constitutes the whole account that is there given of it; and neither our Lord himself nor any of his Apostles, have expressly said any thing about the benefits or privileges resulting from it." P. 25.

In the sixth chapter of St. John our Lord inculcates in the strongest language the necessity of spiritual feeding. *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*

In 1 Cor. xi. he is represented by his Apostle as having taken bread in the same night in which he was betrayed, and to have said, with an evident allusion to the former discourse, 'Take eat, this is my body, which is broken for you; this do in remembrance of me; and after the same manner the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it, in remembrance of me.'

In the same Epistle, in which the full account of the institution of the Lord's Supper is given, the Apostle asks the Corinthian Church,

"The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ?"

To this same Apostle the Sacrament of the Lord's Supper was made a matter of solemn and express revelation; by the same Apostle its abuse was deemed worthy of the most marked apostolical reproof and instruction; by the whole college of Apostles in the mother Church of Jerusalem it was celebrated daily; in every provincial Church weekly at the least: and after all this are we to be *slightly* told that neither our Lord himself nor his Apostles have expressly said any thing about the benefits or privileges resulting from it? We know that without faith and obedience in the receiver the outward sign is nothing; but to be told that, where these are present, no especial benefits are yet to be hoped

for on the authority of the Scriptures is what has been asserted, but what we did not expect to have had revived in the present day.

"In the Catechism the Church declares, in answer to that question, 'Why was the Lord's Supper ordained?' that it was, 'for the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.' So that these benefits are remembered only, and not actually received." P. 25.

So reasoned Bishop Hoadly; but what becomes then of the question, what are the *benefits whercof we are partakers thereby*? Does not this express in language sufficiently plain that there are *benefits to be received as well as remembered*?

But we must conclude our remarks on the preface, as we have a few words to say on the prayers and explanatory notes that follow it.

In p. 53, 54 all mention of benefit arising from the solemn act in which we are to be engaged is studiously excluded.

In p. 66 the communicant—the baptized Christian, is instructed to implore admission into the covenant of Jesus Christ.

The explanatory notes in pp. 107, 118, are *Hoadlian* in words and in spirit.

In p. 153 we meet with the doctrine of Christ's imputed righteousness.

But we must not detain our readers longer: we give the compiler full credit for his intentions; but we should have ill discharged our duty if we had suffered so loose and undigested a work on a subject of such vital importance to have passed unexposed. We shall ever hail with the sincerest pleasure any attempt, however humble, to place the Supper of the Lord on its proper basis, for we look on the attendance at the Holy Table as a never-failing test of ministerial fidelity and public piety. But we cannot admit that the present work is in any respect calculated to place the sacrament on this

basis, or to convey any other but vague, and unsettled, and wavering notions of it: and we can only account for the popularity which it has obtained from the speciousness of its object, and the want of a better manual for the more experienced communicant; not that a better can, in our opinion, be found, (with the addition, perhaps, of a short *preparatory* sacramental prayer to be used with our other devotions during the week) than that which is happily already in the hands of so many, "Bishop Wilson's Short Introduction to, and Administration of the Lord's Supper, with proper Helps and Directions for joining in every Part thereof with understanding and Benefit."

---

*Seven Sermons on the Course of Christian Life.* 12mo. 144 pp. 2s. 6d. Rivingtons. 1823.

WE are unwilling to *discourage* the publication of plain and practical Sermons by any strictures which we may feel ourselves bound from time to time to make. If they are good, they can hardly, at the present moment, be too much multiplied, when the habit of family prayer and family instruction is so happily reviving amongst us; at the same time the very urgency of the demand requires that we should be more than commonly watchful over the *quality* of the supply. In other compositions men may give full scope to their imaginations, and their readers be neither the worse nor the better for their speculations. But it is very different in the case of Sermons. Every man is interested in, and likely to be more or less influenced by these. A sermon professes to instruct him in points undiscernible by human reason, and yet essential to his salvation in an everlasting life which he has yet to live; and it consequently pre-supposes a long, and accurate, and ex-

tensive study of these points in its author. Inaccuracies of expression, erroneous interpretations of Scripture, enthusiastic appeals, and mistaken opinions are less expected, and become dangerous in the very proportion of the importance of the subjects of which the Author is treating. A little care would easily prevent these, where the writer is sufficiently informed to publish at all; and wherever that care has been unemployed, we shall not fail, as far as in us lies, to remark the deficiency.

A sermon may be plain without being homely; simple without poverty of ornament; warm without enthusiasm; impassioned without abruptness; and intelligible to all without offending the most refined taste. It is true that the Gospel was preached to the poor; but not to them exclusively: by former instructors the poor had been wholly overlooked, as beneath their notice; and it was one, therefore, among the many glorious characteristics of that Gospel, which was given for the salvation of all men, that it made no difference in the objects of its instruction between the rich and the poor: to all it was offered indiscriminately. The congregations that attended on the preaching of our blessed Lord, were of all ages, and situations of life; and one of the peculiar excellencies of his discourses consists in this, that the style was fitted to edify the simplest, and at the same time to please the most learned of his hearers. Instances may be gathered from his discourses of impassioned appeals, of figurative language, and familiar allusion: but there will be found nothing that borders on enthusiasm, nothing overstrained, nothing low: our Lord *spake as never man spake*, yet so that not the *matter* only, but the *manner* of his preaching is a fit subject for the study of his ministers.

One other remark we would wish to make. It is very much the fashion



with the modern sermon writers to conceal their names. Where this is done from a real feeling of modesty, we should be the last to blame it; but when the concealment of the name becomes a motive for sending forth to the world every crude composition of which its author may be pleased to think highly, we cannot too strongly deprecate, or too vigilantly endeavour to expose it. Scarcely a publication of the description now under our consideration, issues at the present moment from the press, but what is anonymous: we have on our table "Lectures on the Parables of our Lord"—"Lectures on the Miracles, by the Author of the former Work"—

"Eighteen Sermons on the Doctrine and Practice of Christianity;" and we have only to consult our bookseller to add, perhaps, as many more. These may be very excellent in their way, and we have already heard a high opinion given of the two former: but wherefore are we to be denied the additional pleasure of knowing to whom we are indebted? We must confess that we always take up anonymous publications of this kind with the feeling that more care would have been bestowed upon them if the name had been affixed; and we have generally found our suspicions but too fully confirmed. In whatever form, however, they come before us, we shall endeavour to render impartial justice to their merits and demerits; having only one object in view, the advancement of true religion as it consists in doctrine and practice.

With these remarks we pass to an examination of the Sermons at the head of the Article. Their title is attractive; and a short preface states the motives that have led to their publication. The following are their subjects: On Human Nature. Psal. viii. 4. On Youth. Eccles. xii. 1. On Conversion. Matt. xviii. 3.\*

\* We are sorry that the author should have employed so ambiguous a term, and

On the Lord's Supper. Luke xxii. 19. On Sickness. Heb. vi. 12. On Old Age. Prov. xvi. 31. On Death. Heb. x. 27. The style is highly wrought; rich in ornament, though at the expence occasionally of simplicity; abounding in many animated and forcible passages of no common merit; full of the great and distinctive doctrines of the Gospel, and yet plain withal and practical for the use of the general reader. Occasionally, indeed, the language is somewhat too fine, and aims at a prettiness of expression unbecoming the grave severity of the pulpit. But

Ubi plura nitent, &c.

There are two passages, however, from which we are compelled to dissent on much higher grounds, inasmuch as they involve a notion for which, by whomsoever it may be held, we can find no warrant in the Scriptures; we allude to the notion of the imputed righteousness of Christ.

"Many there are, and many more there might be, who look up through the clouds of a corrupted nature, to their first divine origin; aware that they are but pilgrims here, they forget not the end of their journey; when wrong retrace their steps with care and patience, and ever gratefully acknowledge the goodness of Him who dignifies their deficient services by the imputation of his own merits, and by the wages of eternal life." P. 16.

"Ye then who would die without the

so likely to offend and alarm many, who would yet be pleased with the Sermon. Precision in the use of terms, more especially in divinity, is of the utmost importance: When a writer speaks of the conversion of the heathen, and the repentance of the Christian, we know what he means. There are indeed in this and the other Sermons expressions neither so strong nor so full on important points, as we could have wished, and savouring occasionally of those peculiar views of our religion which have been so erroneously termed, and so sedulously blazoned abroad as exclusively evangelical: We regret this much, as it prevents us from speaking in those unqualified terms which we should have desired.

sting of death, draw near unto a crucified Saviour, and so perform the conditions of the Gospel that *the righteousness of Christ may be imputed unto you!*" P. 134.

We are every where said to be justified by the blood of Christ; i. e. to be accepted as righteous in the sight of God through and for the sake of the atoning blood of Christ: but where is the passage in which the righteousness of Christ is said to be imputed to us?

Among those usually adduced in its support, the two following may perhaps be selected as of most strength. *Of him* (says the apostle) *are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* Now it is plain that in whatever sense our Lord is made unto us 'righteousness,' in the same he must be made our wisdom and sanctification. But who without trembling can speak of our human nature being possessed of the essential holiness and wisdom of the Godhead? The meaning is surely none other than this: that *of God*, belonging unto him as his servants, and related unto him as his adopted children, *are we in Christ Jesus*, as our head, and through his meritorious death, *who of God* through the gracious provision of God, is made the efficient means of our being sanctified through his spirit, of our being justified and accepted as righteous through his blood, of our being redeemed through his victory over sin, and over the grave, and of our being made wise unto salvation through the abundant revelation that he has made of the divine will. Righteousness here as elsewhere in St. Paul's Epistles means our justification; the appointed way and means whereby God has been pleased to declare himself ready to justify and regard us as righteous in his sight on our faith and obedience. But this gives no countenance to the notion of our Lord's imputed righteousness, as if his all-perfect purity and obedience were to be

formally and actually ours. We are no where said in the Scriptures to be justified by the obedience of our Lord, save in one instance\*, where from the invariable language of St. Paul on every other occasion we must interpret it of his obedience unto death, when it becomes equivalent to *his death*. We are every where enjoined to make our own conduct as good as by God's grace we can, and to look for its acceptance, and our justification to the *blood* of Christ. The same remark will extend to this other passage of the Apostle. *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

For what is the meaning of the term righteousness, in this place, but justification?

God hath made him to be sin—a sin-offering for us, *who knew no sin, that we might be made the righteousness of God*—a people accepted as righteous in the sight of God, *in Him*, as members of his mystical body, and justified through his blood.

We are to appear before the awful throne of our Judge in our own personal obedience, such as it is, not to plead it—God forbid the thought in any of us; for our obedience would shrink into nothing before the scrutiny of omniscience!—but to implore its acceptance for the sake of Him who has died on the cross to be the propitiation for our sins. *We must all appear*, says the Apostle, *before the judgment-seat of Christ; that every one may receive the things done in the body according to that he hath done, whether it be good or bad.* Our works then, whatever they may be, must clearly follow us into judgment; for they are to be the subject of judgment: but there is plainly a difference supposed between the works of different men: some are termed good, some bad; the good will carry then

\* Rom. v. 19.

their good works into judgment; *Blessed, says the Apostle, are the dead that die in the Lord, for they rest from their labours and their works do follow them.* In these, then, the good will appear at the day of judgment; they will be clothed with them as with a garment: *they* were performed through the assistance of God's grace on earth, and *they* will be accepted through the justification of Christ's blood in heaven. This is surely a plain and satisfactory statement of our present hope, and future possession, and cannot but influence the Christian to make, with God's help, as great advance as possible in personal holiness, that though no obedience of his can *merit* heaven, yet that his obedience may still be such as shall obtain for him a higher place in heaven through the alone *merits* of the Lord Jesus Christ.

The contrary notion of our Lord's imputed righteousness is open to these several objections; a consequence would follow which cannot be uttered,' says the pious and learned Bishop Bull, without trembling, that every saint should be equal to Christ in glory; Christ's righteousness being his, and so he having a right to whatsoever that righteousness deserved.' — 2dly, Every saint would be clothed in the same righteousness, and would consequently be entitled to the same reward; but we are expressly told by our Lord, *In my Father's house are many mansions*; and there is a highest and a lowest in the kingdom of heaven. And lastly, our *personal improvement* in this life, (and of improvement we surely are capable,) would be no ways connected with our *personal reward* in Christ; contrary to that declaration, that *whoever hath to him shall be given*, and destructive as well of a great incitement to exertion; for if the harvest is to be in some degree proportioned to the seed, who would not, by God's grace, strive to *sow plenteously*, that he *may reap plenteously*?

REMEMBRANCE, No. 59.

ously? not to add that this notion opens a door to much carnal security, for if the righteous are not to appear in their own deeds, the sinner may be led to think the practice of good works *through life* of less consequence still than he now does, and put off his repentance with still more confidence to the last, when without any previous discipline, but merely on the profession of a faith made too often under the fear of death, and forgotten afterwards on an unexpected recovery, he looks to be disrobed of all his evil habits and inclinations, and being clothed equally with the most persevering and diligent servant, in the garb of Christ's perfect righteousness, to enter as an acceptable guest to the marriage supper of the Lamb.

The importance of the subject will, we trust, be a sufficient apology to our readers for this long digression. It is one of the chief points on which we differ with the Author, and we were the more anxious, therefore, to submit these considerations to his attention: and we now pass to the pleasing task of presenting our readers with a few extracts from his sermons.

" Let us therefore now call to mind who that Christ is whom we are in this Sacrament required to remember. 'This do in remembrance of me.' Christ is the Lord who bought us, the Saviour who redeemed us; Christ is the Prophet who reveals to us the will of God, the Judge who will try us how we have obeyed it; He is the Priest that offered for our sins the sacrifice of himself, and ever liveth to make intercession for us; He is the King that should reign in our hearts, the King of that righteousness which should prevail in our lives, the King of that glory whose hope should engross our souls. He is that holy offspring that was promised at our first transgression, He that day-spring from on high that rose upon us when we lay in darkness and the shadow of death: He that anointed Messiah whom his countrymen reviled and crucified; He that gracious Saviour whom we his redeemed forget and deny. 'Surely He hath borne our griefs and carried our sorrows'; surely He came into this world only to save sinners; He died, and ordained this memorial of his

4 T

death for our great and endless comfort—and shall we any longer esteem it a thing to avoid and turn away from? Shall we in our practice set at nought his counsels, and in our hearts forget to requite his love? Rather let us reflect with serious attention, on the misery of our natural estate, and on the great blessings of a state of Christian grace; rather let us celebrate the act of redemption by the outward act of communion, and commemorate the love of Christ by the inward graces of faith and charity, and by cultivating that sincere disposition of piety required in his Gospel. In vain at any future day shall we say, 'Lord, Lord,' unless we now *do* his will; in vain shall we then implore his pardon, unless we now prove our remembrance of his mercy, unless we continually keep up that remembrance in this manner that he hath appointed, and continually prepare ourselves for so doing by a life of zealous and sober piety.

"An obstinate resolution to persist in a worldly life, is the chief cause of the common neglect of this holy ordinance. This is the case with all those, who whilst they say they do not come because they are not prepared, yet take no pains to prepare themselves but go on deliberately in the practice of those sins, the consciousness of which deters them from the altar. To them we can only point out those passages in the Gospel, which speak of the misery that awaits all who persevere in known sin; and hard must be that heart which does not tremble to read of the 'outer darkness, where shall be weeping and gnashing of teeth,' the hell 'where their worm dieth not, and the fire is not quenched.' But there are others, repentant sinners, and sincerely endeavouring to do their duty, who from a mistaken excess of fear refuse to come to that holy table, and plead the same excuse, that they are not good enough to attend. These we would beg to observe, that if they truly repent them of their sins, and steadfastly purpose to lead a new life, then is there no passage in the whole Bible that should cause them the sensation of doubt or terror. The Christian religion is given for the comfort and happiness of mankind. It tells us of our sin and misery only that we may the more deeply feel our redemption, and more heartily rejoice in the promise of salvation. There can be no doubt about the gracious meaning of those plain words of our Saviour, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest\*.' They belong to

every part of our religious duties, but are especially suited, as they are used in our Communion service, to invite and exhort the penitent sinner to this most effectual means of grace. They that labour and are heavy laden, are the very persons invited to that holy Sacrament.

"Are you deeply sensible of the weight of your sins? Come then to the fountain of all pardon, and 'though they were as scarlet, they shall be white as snow;' come to the 'Lamb of God that taketh away the sins of the world,' He will make you as deeply sensible of your forgiveness, as you now are of your sinfulness; He will replenish you with hope and joy, He will 'give you rest.' Are you fearful of future relapse, alarmed at the idea of breaking the solemn vow, and distrustful of your ability to keep it? Come then to the 'Ark of Strength,' come to the great Steward of divine food; He will dispense to you the required aid, He will enable you to keep your resolutions: by increasing your strength He will diminish your trials, He will 'give you rest.' Are you oppressed with the apprehension of God's displeasure, hath worldly affliction assailed your trust in his providence, hath your hope been disappointed, your heart sickened, and your soul dispirited? Come then unto Him that promised 'comfort to all that mourn;' come unto Him that 'took upon himself the burden of our infirmities;' He, as the careful shepherd, will gently lead or bear you in his arms; He will raise your affections to a treasure never to be taken from you, by faith in a better and happier life; He 'will give you rest.'—*Sermon on the Lord's Supper* p. 73.

"It is the effect of sickness to make us *think*; and this is an employment which all are very apt to neglect. Time is taken up, for the most part, with a succession of trifling acts of no importance in themselves, to which habit has attached so much of interest, as just to make them occupy the mind; and a great part of mankind rise up to the avocations of life, and lie down to the repose of sleep, rather like the automatons of human art, than as though they were the heirs of a divine nature. This routine of ordinary life gradually fosters a worldly spirit, by causing in the mind an apathy to every good and noble purpose; and, under common circumstances, it requires the utmost watchfulness on the part of the individual, to avoid its mischievous effects. In many cases it is somewhat more dangerous, and, in its own nature, positively sinful. Many, especially amongst the more refined classes

\* Matt. xi. 28.

of society, rise up ungratefully from the arms of '*nature's soft nurse*,' not only without any lively sense of duty to be performed in the ensuing day, not merely with a general insensibility to the pursuits that should characterize their life, but with an intention of doing something they apprehend to be wrong, with a suspicion that the ways of the world, in which they indulge, are in many respects guilty, and yet without resolution to pause in their course, and consider the tendency of its continuance. They are entirely taken up with a stated round of trifling employments and sinful dissipation, and the precise moment never arrives when they can conveniently begin their intended reflections, and execute some portion of their projected reform. Should the ministers of Divine Providence visit such offenders as these with the trial of sickness, they would have good reason to exclaim with the holy Psalmist, '*It is good for me that I have been afflicted, that I might learn thy statutes* \*.' They are checked in their course they are made to pause, they are furnished with an opportunity to think. However the mistaken kindness of friends may in some cases thwart this good effect by an uninterrupted series of amusement, however they may themselves indulge in such occupations on the ground of pain and weakness, they have at least a new kind of trial, an interruption to the chain of old habits, a fresh beginning to make in their way of life; and by God's grace it may be a better one.

"For not only does sickness make us *think*, but it makes us think *seriously*; it makes us think seriously about such matters as death, judgment, heaven, and hell. There is a kind of veil thrown over the pleasures of the world, which serves to heighten their charms, whilst it hides their deformity; sickness removes it. There is an appearance of distance and indistinctness in the prospect which men in general take of religious objects. Sickness brings them home to us, yea, even to the very door of the heart. What is the world and all its glory to the man that apprehends himself about to quit it? He is now eager to make the best use of whatever time may yet be given him; he thinks, and he cannot help thinking, that he has a soul; that is, that he is a being formed for a future life, and that the nature of that life will depend in some way or other on his present conduct. He looks about him for aid 'for instruction, for some ground of reasonable hope that he is about to be

happy in the next life; and he finds that hope in the Gospel. Is it not good for him also that he hath been afflicted? hath he not good reason to acknowledge that whom the Lord loveth he chasteneth? and to believe that this very dispensation of sickness must have been sent to him not without meaning, but in consequence of some sincerity of purpose seen in him by the Almighty, in his state of inconsiderate ignorance, and with merciful intent to guide his course into the way of peace and happiness?

"When sickness befalls one who is already persuaded of the mercy of God, shewn forth in the sacrifice of his Son, the object for which it is sent is yet more evident, and the sufferer has yet more reason to acknowledge the love and tender care of the Almighty. Such an one is already well acquainted with the deceitfulness of this world, and has a heart already inclined to the expectation of better things; but is there no passion yet unsubdued, no failings not yet searched out and amended? Is the mind altogether fully exalted to the perception of spiritual things? Is it not yet too strongly possessed with the associations of a worldly life, too much puffed up with the importance of self, too much cast down with the temporary evils of this life? Is the soul set fully intent on the glories of another life? Has it learnt to rest entirely on the mercies of God through the merits of a Saviour Christ, has it adopted the spirit of his laws throughout the whole tenor of its existence, and does it continually experience the wonderful manner in which the Holy Ghost should enable it to live, uncorrupt in the midst of a sinful world, at once unbending in its own integrity, and sincerely charitable in its judgment of others? If this be not yet altogether the case, (as I fear it seldom is,) you cannot fail to observe what a tendency there is in the dispensation of sickness, to bring you nearer to the state which every Christian covets to attain.

"I need not point out how directly the influence of bodily pain deadens the operation of all sensual passions, or how naturally it depresses the spirits into a sober calm, inconsistent with any violent passion whatsoever. I would rather observe, that the state of mind produced by sickness is favourable to the growth of positive Christian excellence, and draws us nearer to the love of Him, who, by such visitations, manifests his love towards us. It presents us with various opportunities, not only for reflexions of a melancholy cast, but for others of the most cheerful and de-

\* Psalm cxix. 71.

lightful nature; it not only furnishes us with the hours of self examination, but with those of hope and of joy, and of peace in believing. It does indeed unveil to us the hollowness of the world, the fickleness of the companions of our former merriment, the weakness of many supposed friendships; but does it not also furnish unwonted occasions for the manifestation of real tenderness? does it not call forth the affections of those we best love into an activity and warmth, delightful to our hearts, and the consciousness of which not only more than repays us for the pain with which it is attended, but conveys a sure earnest, and even a faint foretaste, of that all-pervading love of God, in which we hope to enjoy the ages of endless felicity? It does indeed often so bring us within the sight of death, as that our hearts sink within us at the apprehension of nature's end; but does it not also give us a yet closer view of brighter scenes beyond the grave? are there not (for indeed there should be) seasons when the soul not only meditates on the joys of heaven, but meditates with ever increasing faith, and with hope more and more assured, that these joys are shortly to be ours, that the eye will be no sooner closed to the scenes of this world, than it will awaken to the glories of eternal life?"—*Sermon on Sickness*, p. 89.

"Endeavouring then to bear in mind the means by which we may attain unto the way of righteousness, let us in conclusion observe how, to them that are found therein, the hoary head does become a crown of glory.

"It is because they have lived for heaven, and they are now evidently near to it; it is because they have acted in the faith of Christ, and they are now evidently about to enjoy his mercies. It is because their souls have been gradually advancing in the progress of Christian virtue, and they are now fast approaching to a state of more intimate union with the excellence of the divine nature. To them the day is indeed far spent, but it has been spent in the active pursuit of good, and the brightness of the sunshine that has gilded their course, is attested by the glories that attend their departure. The love and the respect of others, ever attendant upon upright and benevolent conduct, is felt in abundance towards him who has practised it throughout a lengthened period, and filled the sphere of his action with friends who acknowledge the benefits of his society. The young look up to him with reverence, the aged delight in his words; his children ascribe to his care the various

blessings they enjoy, and watch his declining years with tender and affectionate solicitude. The fire of passion is extinguished, the difficulty of virtue well nigh overcome; and whilst the blood grows colder in his veins, the heart is warmed with the increase of divine love, and the approaching radiance of divine glory. If the friends of his youth are yet 'spared a little,' he enjoys their society with a cordiality proportioned to its duration; if they have been taken away before him, he trusts that he shall go to them who cannot return to him, and cheers the last stages of the journey of life with the sense that, he is approaching to his home, and the expectation that he has friends already there, who will receive him with joy when his course is completed.

"Behold him, as he meditates with earnest thought on the approaching happiness of a future state! Is there not a sacred majesty in that eye which is grown dim to the impressions of this world, and is fixed so much more intently on the evidence of another? Is there not a crown of glory in those silver hairs, which are numbered by the providence of his heavenly Father, and are appointed to shade the redeemed head in the silence of the grave, and in the glories of a future resurrection? Behold him on the bed of death! and the triumph of his course is now complete. Faith is now verging into certainty, hope about to be changed into enjoyment; charity, having been gradually fostered in the exercise of every social affection, is now to be exalted into so transcendent a love of God, as that the heart of man cannot conceive its joys. His senses cease to perceive the visions of this world, and are quickened to the apprehension of nobler objects. 'Heaven opens on his eyes, his ears with sounds seraphic ring;' he hears with St. John the voice of the heavenly harpers, singing that song which no man but the redeemed could learn; with Daniel he beholds 'the thrones cast down, and the *Ancient of Days* seated, whose garment is white as snow, and his head like the pure wool; when judgment is given to the saints of the Most High, and time is come that the saints shall possess the kingdom.' His countenance brightens in the last convulsions of life, he dies the death of the righteous, and resigns his spirit with joy into the hand of Him that gave it."—*Sermon on Old Age*, p. 113.

"Ye then who would die without the sting of death, draw near unto a crucified Saviour; and so perform the conditions of the Gospel that *the righteousness of Christ may be imputed unto you!* Ye that would



regard without terror the judgment of his second coming, now habitually look for Him, and live as the faithful servant that watched the return of his master! By diligent prayer and careful study of his word, seek to know his will, and ensure the grace

to do it; and doubt not, but rather steadfastly believe, that his merciful power will both now protect and guide you in a Christian life, and hereafter deliver "in the hour of death, and in the day of judgment!"—*Sermon on Death*, p. 134.

## MONTHLY REGISTER.

WE extract the following particulars from Reports of District Committees of the Society for promoting Christian Knowledge, which arrived too late for insertion in the Society's Report, just published.

### *From the Report of the Deanery of Ackley.*

The Anniversary Meeting for the last Year, was held (according to the usual alternate arrangement) at Ashby-de-la-Zouch, when a Sermon was preached by the Rev. W. Mc'Donall, Vicar of Ashby-de-la-Zouch, and a Collection made amounting to 22*l.* 1*s.* 9*d.* Out of this sum a grant was made of 5*l.* 10*s.* 5*d.* to the Vicar of Ashby-de-la-Zouch, to be applied according to his discretion, for the benefit of his parish: and it was accordingly appropriated to the purchase of a Parochial Lending Library, (as will be stated below) and the obtaining of other of the Society's Publications.

The Local Depository has been kept constantly supplied, and appears to continue answering its original purposes of convenience, to the general satisfaction of Members. An account of the new books introduced during the last year, will be found in the Appendix.

The number of Parish Schools in the District, of which returns have been made as receiving religious instruction either *wholly* or in *part* from the Publications of the Society, will be seen by the Appendix to amount to 22 and the number of Children taught in them to 2694.

The distribution of Books from the Society's stores, as far as it has been ascertained, continues to be extensive. In the Parishes of Appleby, Ashby-de-la-Zouch, Austrey, Barrow-on-Soar, Castle Donington, Church Gresley, Cole Orton, Dyseworth, Kegworth, Lockington cum Hemington, Mount Sorrell, Polesworth, Quorndon, Seale, Sheephead, Sweptstone, Wanlip, Whitwick, Woodhouse, and the Chapelries of Charnwood Forest and Wor-

thington, there have been distributed from the 10th of April, 1822, to May 1st, 1823.

#### FROM PARENT SOCIETY.

Bibles and Testaments.....	161
Prayer Books and Psalters.....	161
Tracts bound and stitched .....	529

#### FROM LOCAL DEPOSITORY.

Bibles and Testaments .....	271
Prayer Books and Psalters.....	193
Tracts bound and stitched .....	665

#### TOTAL.

Bibles and Testaments.....	432
Prayer Books and Psalters .....	354
Tracts bound and stitched .....	1194

Total 1980

To this statement the Committee cannot forbear adding the mention of an important gratuity from the Parent Society; to the House of Industry in the Parish of Ashby-de-la-Zouch, for ten associated Parishes, given at the instance, and upon the application of the Vicar of that Parish, amounting to 6*l.* 18*s.* 3*d.*; a "benefaction, which" the Vicar reports "has been most gratefully received by the Guardians of the Parishes, and by the persons who are the objects of their care, and of the Society's benevolence."

The Quarterly Meetings of the Committee continue to be held alternately at Loughborough and Ashby-de-la-Zouch.

On the subject of Parochial Libraries the Committee have to communicate the addition of one to that already established in the Parish of Ashby-de-la-Zouch, and likewise the accession to another in the Parish of Seale, by a donation from the Rector of the Society's lesser Tracts, bound in thirteen volumes. The Vicar of Barrow-on-Soar, also reports, that "he shall endeavour to establish a Parochial lending Library, in that Parish, next Year," and the Vicar of Whitwick to the same effect, if he cannot succeed earlier. Very great advancement to the Society's objects appears to have arisen out of this part of its plans; and such as to prevail

with the Committee to encourage them to recommend it to extended and general adoption.

Beyond the General District Collection already referred to, the Committee have no other Report to make. The Parochial Collections have, on account of the depressed state of agriculture for the last year, been discontinued: but as it is hoped there are now brighter prospects in this particular, the Committee rely on a revival of this very efficient and interesting mode of making the Society's objects extensively known, and enlarging the sphere of its important and well merited influence.

The second County Anniversary was held at Leicester in August last, and this arrangement appears to give fair promise of gradually leading to the advantages originally contemplated in it.

The Committee cannot conclude the present Report, without adverting to a melancholy occurrence that has engaged the attention, and excited the interest, of the Parent Society during the past Year: viz. the lamented death of the Right Rev. Thomas Fanshawe Middleton, Lord Bishop of Calcutta. The Society for Promoting Christian Knowledge, and its several Committees have in this event peculiar occasion for recollections of gratitude, as well as sentiments of regret, inasmuch as the last efforts of reason and life in the lamented individual here referred to, were spent in the ardent and eager advancement of those objects, which the Society has ever had deeply at heart. The Society in London, doubtless under the united impressions of high respect for no common manifestation of piety and public virtue, and of heartfelt regret for the sudden deprivation of it; at a general Board convened for the special purpose, at which the Lord Bishop of London (in the unavoidable absence of His Grace the Archbishop of Canterbury) presided; and the attendance on which in point of number and respectability has been rarely equalled; resolved unanimously that a Monument should be erected in the Cathedral Church of St. Paul, in honour of his Lordship's memory. The Society have subsequently recommended this measure to the attention of its District Committees. Agreeably to this recommendation, the Committee for the Deanery of Ackley held a special Meeting for the purpose, at which certain resolutions were passed, and the Subscription opened, and it was resolved that a Circular should be sent to every Member in the District containing the Resolutions. The Committee have thought

it due to this interesting measure, that the names of the Subscribers should appear affixed to this Report: and they feel persuaded that both on the ground of gratitude for the past, and as a prospective tribute of encouragement under circumstances of no ordinary difficulty for the future, the Church of England will manifest through its voluntary Society, by an extensive support of the present measure, the sense entertained of departed worth, and the lively interest taken in the discharge of the momentous office lately become vacant.

The Committee conclude with entreating the continued co-operation and support of the friends of the Church of England towards the designs of the Society; and supplicate the blessing of Almighty God on its beneficent exertions.

FRANCIS MEREWETHER, Secretary.

### *From the Report of Cowbridge District Committee.*

Summary of Books sold from Michaelmas 1822, to Michaelmas 1823.

Welsh and English Bibles	292
Ditto Ditto Testaments	550
Ditto Ditto Common Prayer	466
Ditto Ditto Psalters	49
Ditto Ditto Tracts and School Books	840
	<hr/>
	2197

Summary of Books given.

Common Prayers	6
Psalters	14
Religious Tracts	878
School Books	2042
	<hr/>
	2940

Number of Schools supplied with Books, 39.

Number of children benefited 1730.

Number of Books sold and gratuitously distributed from Michaelmas 1822 to Michaelmas 1823, was 5137.

Number of Books disposed of since the establishment of the District Committee in November 1814, has been

Bibles	1412
Testaments	2452
Prayer Books	5805
Psalters	1276
Tracts and School Books	24,134
	<hr/>
	33,079

Signed, (Sir) J. NICHOLL,  
Chairman.

*From the Report of the Kidderminster Deanery Committee.*

"With respect to the circulation of Books and Tracts the Committee have great satisfaction in being able to state that their endeavours have been attended with greater success in the present than in any preceding year since its establishment. The following number have been sent to Members of the Committee during that period at two thirds of the reduced prices of the Society, viz. 264 Bibles, 151 Testaments, 674 Prayer Books, and 2394 Tracts. Among this large distribution of Books during the past year, we cannot help contemplating with particular satisfaction the increasing demand for such as are required for the supply of the schools on the new system of national instruction, wherein the children of the poor are daily receiving the rudiments of a christian education. We observe also with the same degree of satisfaction that most incomparable formulary the Book of Common, Prayer has been sought after with the greatest avidity by the lower classes; and we rejoice to bear testimony to such an unequivocal manifestation of attachment to the Liturgy of our Established Church. In addition to these books on the permanent Catalogue of the Society, a large number of Tracts which were circulated by a special committee with the view of counteracting infidel and blasphemous publications, and which remained unsold by the Booksellers within the Deanery, have been gratuitously distributed among the Members of this Committee. When to the number above enumerated is added the following statement of the distribution which has been effected in former years, there will appear to have been circulated since the establishment of the Committee in July 1817, a total of 910 Bibles, 765 Testaments, 2,523 Prayer Books, or Psalters, and 24114 Tracts."

The number of children supplied with Books through the Committee is stated at 2788.

Signed, R. F. ONSLOW.

*From the East Cornwall District Committee.*

"In adverting to the more particular proceedings of the District since the last Annual Meeting, the Committee are sorry to be obliged to announce for the first time since their formation (in 1817) a diminution in the number of District Subscribers. It is however with great satisfaction, they are enabled to express their hope and belief, that the sphere of their

usefulness has increased; a considerably larger number of Books having been issued from the Bodmin Depository within the last year than in the year preceding.

Books issued between 1st October 1822 and 1st October 1823.

Bibles	63
Testaments	300
Common Prayer Books	399
Other Bound Books	38
Small Books and Tracts	1425
	<hr/>
	2425

Being an increase beyond the preceding year of 598.

Signed, T. GRYLLE.

*From the Bangor Diocesan Committee.*

"A summary of Books sold throughout the several Districts during the year commencing with August 7th 1822, and ending the 6th August 1823.

Bibles English	19
Welsh	125
Testaments English	92
Welsh	13
Prayer Books English	56
Psalters Ditto	41
Welsh	13
School Books English	2341
Tracts Ditto	889
Ditto Welsh	6
Bound volume of Tracts	5
Papers	384
	<hr/>
	3984

Signed, J. H. COTTON.

*From the Third Report of the District Committee for the Deaneries of Dover and Sandwich.*

The object of this Report is to bring under the view of the Members of the Society, and of the Subscribers to this District,

1. The condition of the District Fund. (The Accounts of the Secretary and Treasurer, and Invoice Accounts are subjoined.)

2. A statement of the number [9464] of Copies of the Holy Scriptures, Book of Common Prayer, and Volumes from the Society's Catalogue, circulated by this Committee.

3. The number [790] of Children instructed on the Madras system in the Schools established at Dover, Sandwich, Deal, and Sandgate: viz. 320, 140, 180, 150 respectively. The School at Folkestone, and small Schools at Postling, and in other parishes, occasionally supplied with Books from our depository, are not included.

The Books circulated by this Committee, since August 1821, are

158	Copies of the Holy Bible	}	And	{	In the 3 first years
160	————— New Testament				355 Bibles
670	————— Book of Com. Prayer				56 Testaments
916	Volumes Bound				778 Prayer Books
720	————— Unbound				3501 Books bound & unbound
2150	————— Tracts				—
4774					4690

That is, 4600 in the three first, and 4774 in the two current years, constituting an aggregate of 9464 since the formation of this District.

This comparison between the circulation of Books in the three first, and in the two current years, proves the soundness of the principles whereon District Committees are generally formed, and realizes the hopes entertained by those who formed this District, as expressed in our two former Reports.

These statements verify the predictions put forth in those documents: And, while they can but be satisfactory to the sub-

scribing Members at large, may justify, it is hoped, the confidence in your continued aid, upon which your Officers repose for the support of our united exertions in circulating such works as promote the knowledge of Eternal Truth, and fix in the minds and hearts of all who read them, a pure and genuine Faith, a steady veneration and attachment to the ecclesiastical and civil polity established in the Country, and a becoming regard for all the existing authorities which are interwoven with its best Institutions.

WILLIAM WODSWORTH,  
Deal, 26th June, 1823. Secretary.

## LAW REPORT.

LAGDEN v. FLACK.  
Consist. Reports, Vol. II. p. 303.

16th July, 1819.

### *Subtraction of Tithes, Endowment, Small Tithes, Exceptions over-ruled.*

THIS was a suit, brought by the Rev. Henry Allen Lagden, vicar of the parish of Ware with Thundridge annexed, in the county of Hertford, against William Flack, a parishioner, and occupier of land in the parish of Ware, for the tithes of tares, clover, and wood.

In support of the demand, Dr. Swabey and Dr. Lushington contended, that the Vicar was, by his endowment, entitled to all tithes, except corn and hay; that clover and tares were articles of modern introduction, since the endowment, and could not be considered as coming under the denomination of hay, more particularly when they were used green\*, and did not under-

go the process by which hay was distinguished. That, on the exemption claimed for wood, it was asserted to depend on special custom, and could be supported on no other ground; but no proof was offered on that point. With respect to the exemption for glebe land, belonging to the impropriate rectory in the occupation of the defendant, as lessee of Trinity College, Cambridge, it was a distinction perfectly familiar in practice, that such exemption did not extend beyond the personal occupation of the clerical person, and could not be transferred to his lessee.

On the other side, Dr. Arnold and Dr. Adams contended, that clover was of the nature of hay, as a species of the same genus; and that there was no distinction between cutting it green and making it into hay, otherwise than when it might be fed off, in which case it was agistment. That, as to the exemption from the tithe of wood, it was true, that no evidence of particular custom had been adduced. As to the privilege of the lessee of the rector, it did not stand merely on the clerical character of the lessor, but on this further distinction, that glebe of the rector was not liable, if it had belonged to the impropriator at the time of the endowment of the vicarage, or if the land had come to the parsonage after such endowment. This benefice was ap-

\* The libel pleaded, "That the said tares and clover were used green, or, caused to be used green, by the said William Flack, for the feed of horses and other cattle belonging to him or other persons, without setting out the tithe or tenth part thereof, which was and is justly due to the Vicar of the said parish."

propriated at the time of the endowment; for the prior of Ware was bound to find a vicar, and the penalty for not complying with the terms then settled was, that the vicar should have part of the great tithes: It continued appropriate to the priory until the dissolution; it then devolved to the Crown, and from thence passed to Trinity College. It is, therefore, within a case cited from Cro. Eliz.\*; and it is further to be observed, that rights of this kind are reserved to the College by the lease.

In reply, it was said, that, by the general rule, such lands would be liable to tithe under the distinctions before noted; that the case quoted from Cro. Eliz. did not affect that argument, as the lands there referred to, as discharged at the time of the endowment, were considered as discharged by specific exemption, and not merely as belonging to the rectory.

#### JUDGMENT.

Sir William Scott.—This is a suit, brought by the Vicar of the parish of Ware against William Flack, one of his parishioners, for tithes of clover and tares used green, and for wood consumed as fuel in his house of husbandry in the parish. The endowment has been exhibited; and the general right of tithes is not resisted, otherwise than with respect to the character of the particular tithe of clover and tares, and the claims of exemption as to the wood. On the first article, which relates to the tithe of tares and clover not made into hay, “but cut, mown, and used green, or caused to be used green for the feed of horses and other cattle,” it is contended, on the part of the Vicar, who claims all the tithes, except those of corn and hay, that clover and tares so used, are not to be considered as coming within the exception. I learn, however, from the highest authority in the court of Exchequer, that grass, when separated from the soil by an instrument, though used green, is a great tithe; it then follows the nature of its genus: but if separated by the mouth of the animal, it is an agistment, and a small tithe. The claim, therefore, of the Vicar, on that article, cannot be maintained.

I am next to consider the ground of the exemption, that has been contended for, with respect to tithe of wood used in fuel by the farmer, in his house of husbandry †.

\* *Blinco v. Barksdale*, Cro. Eliz. 578.

† The sixth article of the allegation given in by William Flack pleaded, “That, by ancient custom in the said parishes of Ware and Thundridge, no tithe is due or payable, or hath usually been paid to

This is a remote principle, and might apply to a variety of other articles consumed in the house. If it is a custom, it is one *strictissimi juris*, being against common right, by which tithe is due, and, therefore, requires to be established on the fullest evidence. In the present case, no exemption nor special compensation to the Parson is shewn: this defence, therefore, cannot be maintained.

The next exemption claimed, is for glebe land in the occupation of the defendant, as lessee under Trinity College, Cambridge. Supposing that Trinity College could be deemed a spiritual foundation, still the court would, I think, set afloat all established law, which it has always understood on this point, if it decided, that the Vicar is not entitled to the tithe of this glebe. It has been constantly held, that if land has no discharge of itself, it is discharged only in the hands of the ecclesiastical owner, under the maxim, “*Ecclesia decimas non solvit ecclesie*,” a maxim that is binding as long as the land is actually held by an ecclesiastic; but if it is transferred into the hands of laymen, it becomes liable. The authority of all cases is to that effect, though the circumstances of each case may not be accurately set forth; but they all come under the same principle. A person may shew, that lands are discharged in their own right; if they are not so, but by a personal exemption alone, that will not extend beyond the person; for the privilege being personal, does not travel from the Parson to the Lay-lessee. There are large words in the endowment, as to wood, in favour of the Vicar, and it is true also, that there are large words in the lease, implying something like a title in Trinity College, through whom this defendant claims to be exempted, by virtue of his lease, but they are not parties, and claim nothing for themselves. It does not appear that there has been any thing paid, or claimed, on their behalf. I must consider, therefore, the words of *reservation*, referring to them, as surplusage.

If lands have any local privilege, the burthen of proof is on the defendant: nothing of that kind, however, is here alleged; and I see no ground for such a claim. Lands, it is true, in the actual oc-

“the Vicar for the time being, of wood, cut and consumed by the inhabitants and occupiers of land in the said parishes, as fuel in their houses, occupied by them within the said parishes for the purposes of husbandry.”

cupation of the monks, were discharged from the payment of tithe, as belonging to ecclesiastical persons; but there is no exemption shewn here: on the contrary, there has been a payment by the lessee.

On the question of costs, the Court said,—I am inclined to give, *generally*, to the Clergyman his costs; and where he has succeeded in any part of his suit, he should have them. In this case, the Clergyman

has incurred great expence in substantiating his just charges. With respect to the first point in discussion, in which he has not succeeded, I shall not allow the expence of the pleading; but the *general* costs must be given; not the *particular* expences on this point, on which he has failed; and I beg, that the Registrar will observe the distinction.

## ECCLESIASTICAL PREFERMENTS.

*Alcock, C. M.A.* fellow of *New College, Oxford*, to the vicarage of *Empshott*. Patrons, *J. ELDRIDGE, Esq. of Old Park, Wilts.* and *C. BUTLER, of Bramshott*, gentleman, devisees of the late *Rev. T. BUTLER*.

*Barnes, W.* to be domestic chaplain to the *DUKE of YORK*.

*Bayley, H. V. M.A.* sub-dean of *Lincoln*, to the archdeaconry of *Stowe*.

*Becket, G. M.A.* vicar of *Gainsborough*, to the living of *Epnorth, Lincolnshire*. Patron, *THE KING*.

*Birch, E. B.A.* of *St. John's College*, to be domestic chaplain to the *EARL of WINTERTON*.

*Carr, J. V.* to a minor canonry in *St. George's chapel, Windsor*.

*Coz, J. S.* to be chaplain to his Majesty's ship the *Spartiate*.

*Cotton, — B.C.L.* to the prebendary of *Killardry*, in the Cathedral Church of *Cashel*, with the vicarage thereof annexed.

*Curwen, J.* to the rectory of *Harrington, Cumberland*. Patron, *J. C. CURWEN, Esq. M.P.*

*Dewe, W.* to be chaplain to his Majesty's ship the *Cambridge*.

*Dibdin, T. F. M.A.* to the alternate morning preachingship of *Brompton Chapel, Kensington*.

*Fisher, H. S. B.A.* to the perpetual curacy of *Arkendale, Yorkshire*. Patron, the *Rev. ANDREW CHEAP*.

*Fishlake, J. R. M.A.* fellow of *Wadham college*, and domestic chaplain to the *Earl of Radnor*, to the rectory of *Little Cheverel, Wilts.* Patron, *HIS LORDSHIP*.

*Fleming, F.* to the perpetual curacy of *Lorton, Cumberland*. Patron, the *EARL of LONSDALE*.

*Foulkes, P. D. B.A.* of *Exeter college, Oxford*, to the perpetual curacy of *Abbotts Bickington, Devon*.

*Franks, J. C.* to the vicarage of *Huddersfield, Paton*, Sir *JOHN RAMSDEN*.

*Gaisford, T. M.A.* to the prebend of *Caddington Major*, in the cathedral church of *St. Paul*. Patron, *THE BISHOP of LONDON*.

*Godfrey, W.* to the vicarage of *Ravenstone, Bucks.*

*Henshaw, T.* to be domestic chaplain to the *DUKE of CAMBRIDGE*.

*Hodson, G.* of *Maisemore court*, to be domestic chaplain to the *LORD BISHOP of GLOUCESTER*.

*Hull, C. M.A.* to the rectory of *Terrington, Yorkshire*.

*Huntley, J. W.* to the vicarage of *Clanfield, Oxfordshire*. Patron, *G. H. ELLIOTT, Esq. of Binfield house, Bucks.*

*Jones, R. D.D.* to the vicarage of *Bedfont*, near *Staines*. Patron, *THE BISHOP of LONDON*.

*Jones, J. M.A.* to the perpetual curacy of *Amlwch, Anglesey*.

*Langley, W. H.* to the perpetual curacy of *Wheatley, Oxfordshire*. Patron, *THE LORD BISHOP of THAT DIOCESE*.

*Lavie, —* to the rectory of *Abdon*. Patron, *THE EARL of PEMBROKE*.

*Law, R. V. B.A.* of *St. Peter's college, Cambridge*, to the vicarage of *Waverham, Cheshire*.

*Leman, G. O. M.A.* of *University college, Oxford*, to the perpetual curacy and parish church of *Stoven, Norfolk*. Patron, *THE REV. NAUNTON THOMAS ORGIL LEMAN*, of *Brampton*, in the same county.

*McLeod, Alexander*, to the parish and church of *Uig*, in the presbytery of *Long Island*. Patron, *THE KING*.

*Neale, W. H.* to be chaplain to the *Bridewell chapel, Gosport*.

*Nepean, E. B.A.* of *Trinity college, Cambridge*, to be domestic chaplain to the *Right Hon. VISCOUNT ST. VINCENT*.

*Philippa, C. B.D.* vicar of *Pembroke*, to be treasurer and canon in the cathedral church of *St. David's*. Patron, *THE LORD BISHOP of THE DIOCESE*.

*Quarles, T.* to be chaplain to his Majesty's ship the *Sybille*.

*Rollestone, G.* to the vicarage of *Stainton, Lincolnshire*. Patron, *THE DUKE of NEWCASTLE*.

*Sheepshanks, J. M.A.* to the perpetual curacy of *Torquay, Devon*.

*Shephard, —* to the rectory of *Eaton Constantine, Salop*.



*Stearman*, Peter, to the vicarage of *White-church*, Devon.

*Stirling*, R. to the church of *Galston*. Patron, THE DUKE OF PORTLAND.

*Storie*, J. G. to the vicarage of *Camberwell*, Surrey. Patron, THE LORD CHANCELLOR.

*Townsend*, M. M.A. of *Christ church*, Oxford, to the vicarage of *Thornbury*, Gloucestershire. Patrons, THE DEAN AND CHAPTER OF THAT SOCIETY.

*Troughton*, J. E. M.A. to the prebend of *Huntingdon*, in the cathedral church of *Hereford*. Patron, THE BISHOP.

*Turberville*, G. M.A. domestic chaplain to *Earl Beauchamp*, to the rectory of *Whitchford*, in the county of *Warwick*, in his Lordship's presentation, with *Hanley Castle*, both in the Diocese of *Worcester*, by dispensation under the Great Seal.

*Vane*, J. to the vicarage of *Worcester*, Shropshire.

*West*, M. of *Emanuel college*, Cambridge, to the rectory of *Teffont Mevias*, Wiltshire. Patron, JOHN THOMAS MAYNE, Esq.

*Wood*, R. B.A. of *Corpus Christi college*, Cambridge, to the perpetual curacy of *Askrigg*, Yorkshire. Patron, THE REV. JOHN BRASSE.

*Wright*, H. B.A. to the perpetual curacy of *Maisemore*.

*Wright*, J. M. B. A. of *Brasenose college*, to the rectory of *Tatham*, near *Lancaster*.

#### UNIVERSITY OF OXFORD.

Degrees conferred, Oct. 10.

(Being the first day of Michaelmas Term.)

BACHELORS OF ARTS.—J. W. Hathe-  
rell, *St. Alban hall*, grand compounder;  
and J. A. Hanson, *Brasenose college*.

October 11.

DOCTOR IN DIVINITY.—H. Totty,  
*M.A. Christ church*, grand compounder.

October 21.

MASTER OF ARTS.—E. Yeadon, *Lincoln college*.

BACHELORS OF ARTS.—T. Bevan, *Jesus college*; and J. Hull, *Brasenose college*.

October 6.

The Rev. P. Elmsley, M.A. of *Christ church*, having been nominated by the Chancellor of the University, was admitted *Principal* of *St. Alban hall*, with the usual ceremonies, by the Rev. Dr. Hall, Vice-Chancellor.

October 7.

The Rev. G. W. Hall, D.D. *Master* of *Pembroke college*, having been previously nominated by the Chancellor of the University, was admitted to the office of *Vice-Chancellor* for the ensuing year; who nominated his *Pro-Vice-Chancellors*, the Rev. T. Lee, D.D. *President* of *Trinity college*; the Rev. R. Jenkyns, D.D. *Master* of *Baliol college*; the Rev. J. C. Jones, D.D. *Rector* of *Exeter college*; and the Rev. G. Rowley, D.D. *Master* of *University college*.

October 9.

T. H. Tragitt, M.A. *Scholar* of *Corpus Christi college*, was admitted *Fellow* of the same Society.

Mr. G. B. Boraston, was elected *Scholar* on the *Michel's* or *New Foundation* at *Queen's college*; and Mr. J. Maude, was elected *Exhibitioner* on the same Foundation.

October 16.

J. H. Lloyd, B.A. of *Queen's college*, was elected *Fellow* of *Brasenose college*.

W. A. Rew, *Scholar* of *St. John's college*, was admitted *Fellow* on the *Civil Law Line*.

October 17.

R. A. Thorp, M.A. *Scholar* of *Corpus Christi college*, was admitted *Fellow* of that Society.

October 20.

T. Vores, was admitted *Scholar* of *Wadham college*.

October 23.

The Rev. P. Elmsley, M.A. and *Principal* of *St. Alban hall*, was unanimously elected *Professor* of *History* on the Foundation of W. Camden, Esq. in the room of the late Dr. Winstanley.

#### UNIVERSITY OF CAMBRIDGE.

Degrees conferred, Oct. 12.

MASTERS OF ARTS.—R. Swann, *Trinity college*; and E. Luard, *St. John's college*.

BACHELORS OF ARTS.—E. Whitehurst, and S. H. Wynn, *Magdalen college*; W. J. Penwill, *Trinity college*; J. Willing, *Trinity hall*; T. Brett, *Pembroke hall*; J. Truman, *Catherine hall*; J. Wood, *Trinity college*; R. Ambler, and A. Harford, *Christ college*; C. Cuttish, *St. John's college*; and R. M. Oliver, *Downing college*.

BACHELOR OF LAWS.—H. B. Coddington, *St. John's college*.

October 22.

DOCTOR IN DIVINITY.—H. K. Bonney, *Christ college*, and *Archdeacon* of *Bedford*.

MASTERS OF ARTS.—T. B. Wilkinson, *Corpus Christi college*; and T. A. Knight, *Trinity college*.

BACHELOR OF ARTS.—J. Lubbock, *Caius college*.

October 4.

The following gentlemen of *Trinity college*, were elected *Fellows* of that society:—J. A. Barnes; T. K. Arnold; John J. Rawlinson; A. Olivant, and G. Long, B.A.

October 10.

Being the first day of term, the under-mentioned gentlemen were elected officers of the University for the ensuing year:—

PROCTORS.—Rev. R. Crawley, M.A. *Magdalen college*; T. Watson, M.A. *St. John's college*.

TAXORS.—Rev. G. Macfarlan, M.A. *Trinity college*; W. Greenwood, M.A. *Corpus Christi college*.

**SCRUTATIONS.**—Rev. B. Vince, *M.A. King's college*; Rev. J. Evans, *M.A. Clare hall*.

October 12.

The following gentlemen were appointed the Caput for the ensuing year: The Vice Chancellor.

W. French, *D.D. Jesus college—Divinity*.

J. W. Geldart, *LL.D. Trinity hall—Law*.

C. Hewett, *M.D. Downing college—Medicine*.

S. Carr, *M.A. Queen's college—Senior Non Regent*.

W. Greenwood, *M.A. Corpus Christi college—Senior Regent*.

Lord Wriothesley Russell, son of the Duke of Bedford, was admitted of Trinity college.

October 22.

The Rev. J. P. Higman, *M.A. of Trinity college*, and the Rev. H. H. Hughes, *M.A. of St. John's college*, were appointed Moderators for the year ensuing.

The following gentlemen were appointed Examiners of the Junior Sophs, at the Examination to take place in Lent Term, 1824.

Rev. T. S. Hughes, *B.D. Emanuel college*; E. Bushby, *M.A. St. John's college*; J. Scholefield, *M.A. Trinity college*; T. Shelford, *M.A. Corpus Christi college*.

The Rev. T. Shelford, *M.A.* was also re-appointed Deputy Registrar for the year ensuing.

#### ORDINATIONS.

Oct. 5.

By the LORD BISHOP OF CHESTER, in the Cathedral Church of Chester.

**DEACONS.**—R. T. Passingham, *B.A. Worcester college*; T. P. Browne, *B.A. St. Edmund hall*; G. P. Belcher, *B.A. Worcester college*; T. H. Harding, *B.A. Wadham college*; J. Muckleston, *B.A. Christ Church*; J. W. Tomlinson, *B.A. and G. Woodcock, B.A. Trinity college*; and G. B. Clare, *B.A. Worcester college, Oxford*; C. B. Dod, *B.A. Christ college*; W. Davenport, *B.A. St. Peter's college*; J. Clay, *B.A. St. John's college*; H. Allen, *B.A. Trinity college*; S. B. Ward, *B.A. Caius college*; T. H. Harding, *B.A. Wadham college*; D. Bird, *B.A. Queen's college*; H. Jackson, *B.A. St. John's college*; and T. Nichol, *Trinity hall, Cambridge*. J. Fleming. L. Roberts. G. Dods-worth. M. Gilpin. T. Whinerey. T. Potter. J. L. Richards. R. Holmes. J. Ebdell. W. Hough.

**PRIESTS.**—W. A. Cave, *B.A. Brasenose college*; N. German, *B.A. Oriel college*; J. S. Master, *B.A. Baliol college*, and J. Hornern, *B.A. St. Mary hall, Oxford*; R. W. Law, *B.A. St. Peter's college*; N. D. Sturt, *Christ college*; G. H. Hughes, *Corpus Christi college*; F. Fleming, *St. John's college*; H. S. Fisher, *B.A. Catherine hall*; J. Winor, *B.A. St. John's*

*college*; T. Hindé, *B.A. Jesus college*; R. Wood, *B.A. Corpus Christi college*; W. J. James, *St. Peter's college*; and J. Hargreaves, *B.A. St. John's college, Cambridge*. J. Bowman. J. R. Rushton. J. G. Milner. R. Baty. G. W. Bower. M. Dixon. E. F. Parsons. J. Robson. W. Bradshaw. G. Whitlock.

By the LORD BISHOP OF NORWICH.

**DEACONS.**—W. R. Blake, *B.A. Merton college*; W. Gunthorpe, *S.C.L. late of New college*; T. Hetling, *B.A. Wadham college*; W. Kingdon, *Exeter college*; A. Langton, *B.A. Wadham college*; C. S. Leathes, *B.A. Exeter college*; W. Macleod, *B.A. University college*; J. C. Pring, *Jesus college*; R. Townley, *Brasenose college*, and E. C. Wells, *B.A. St. Edmund hall, Oxford*; T. Browne, *B.A. Pembroke hall*; C. Collins, *B.A. St. John's college*; R. Decker, *Trinity college*; W. Gay, *B.A. Corpus Christi college*; H. Goggs, *B.A. and E. Hill, B.A. Christ College*; J. Hook, *Jesus college*; W. Howlett, *B.A. Trinity college*; Hon. E. S. Keppel, *M.A. Caius college*; C. T. Keymer, *B.A. Corpus Christi college*; J. Lubbock, *Caius college*; W. N. Marsh, *B.A. Corpus Christi college*, and H. J. Wharton, *M.A. Emanuel college, Cambridge*. C. Lawton, *Trinity college, Dublin*. J. Knevett. J. Newport.

**PRIESTS.**—Wm. H. Burroughes, *B.A. Magdalen hall*; N. J. Stubbin, *B.A. St. John's college*; and E. Wilson, *B.A. Merton college, Oxford*; Lord G. S. H. Churchill, *M.A. Emanuel college*; F. W. Cubitt, *B.A. St. John's college*; R. Fennell, *M.A. St. Peter's college*; P. Francis, *M.A. Corpus Christi college*; T. Gregory, *St. John's college*; E. C. Lawton, *B.A. Clare hall*; W. C. Madden, *Queen's college*; E. J. Moor, *B.A. Trinity college*; P. Nurse, *B.A. Sidney college*; J. Raven, *B.A. Emanuel college*; J. C. Salford, *B.A. Caius college*; H. Stebbing, *B.A. St. John's college*; T. W. Whitaker, *B.A. Emanuel college*, and G. Whitefoord, *St. John's college, Cambridge*.

Oct. 18.

By the LORD BISHOP OF HEREFORD, at a private Ordination in the Chapel of St. Mary's college, Winchester.

By Let. Dim. from the Lord Bishop of London.

**DEACONS.**—A. S. Atcheson, *St. John's college, Cambridge*; and A. Denney, *B.A. Trinity college, Dublin*.

#### MISCELLANEOUS INTELLIGENCE. BERKSHIRE.

**Married.**—At Reading, by the rev. Dr. Wise, the rev. P. Fillcul, rector of St. Brelade's, and lecturer of St. Aubin's, Jersey, to Catharine Elizabeth Blanch, fourth daughter; and the rev. Peter French, *B.A. of Queen's college, Oxford*, to Penelope Arabella, youngest daughter, of the rev. Dr. Valpy, of Reading.

## BUCKINGHAMSHIRE.

Married.—At *Nether Winchendon*, the rev. C. Spencer, rector of *Wheatfield, Oxon.*, to Mary Anne, youngest daughter of Sir S. B. Morland, Bart. M.P.

## CHESHIRE.

Married.—At *Wallasey*, the rev. R. Anderson, M.A. to Miss Weston.

## DORSETSHIRE.

Married.—The rev. J. R. Stone, of *Cerne*, to Elizabeth, eldest daughter of G. Slade, Esq. of *Martock*.

Died.—The rev. W. Cox, rector of *Langton Herring*, near *Weymouth*.

## DURHAM.

Married.—The rev. Mr. Waite, curate of *Seaham*, to Miss Moises, of *Bishops-wearmouth*.

## ESSEX.

Married.—The rev. R. E. May, of *Stanstead*, to Alice, eldest daughter of Mr. Charles Price, of *Bristol*.

## GLOUCESTERSHIRE.

Married.—The rev. H. Douglas, M.A. vicar of *Newland*, to Eleanor, fourth daughter of the late rev. T. Birt, of the same place.

At *Down, Hatherley*, near *Gloucester*, the rev. H. C. H. Hawkins, B.A. of *Christ Church, Oxford*, to Mary, second daughter of John Turner, Esq. of *Hatherley House*.

## LINCOLNSHIRE.

Married.—At *Louth*, the rev. J. Prescott, vicar of *North Somercotes*, to Eliza, fourth daughter of T. Phillips, Esq. of *Louth*.

The rev. Mr. Clarke, vicar of *Gedney Hill*, to Miss Oldham, daughter of the late G. Oldham, Esq. of *Tid Fen*.

Died.—At the rectory, *Hougham*, the rev. G. Thorold, aged 48, third son of the late Sir John Thorold, of *Syston Park*.

## MIDDLESEX.

Married.—The rev. Thomas Rennell, B.D. vicar of *Kensington*, to Francis Henrietta, eldest daughter of the late Joseph Delafield, Esq. of *Camden Hill*.

Died.—At *Clay Hill*, near *Enfield*, the rev. R. Harrison, M.A. Morning Preacher at *Brompton*, and joint lecturer at *St. Martin's in the Fields*, and at *St Botolph, Bishopsgate*.

## NORTHAMPTONSHIRE.

Died.—At *Walton*, near *Peterborough*, aged 25, the rev. J. W. King, M.A. Fellow of *Corpus Christi college, Oxford*.

## NORFOLK.

Married.—The rev. C. J. Moore, of *Great Bealing*, to Diana, eldest daughter of the rev. W. Walford, of *Long Stratton*.

## OXFORDSHIRE.

Married.—At *Chipping-norton*, by the rev. S. Lee, the rev. J. Philipps, to Hannah Selina Cecil, of the above place.

## RUTLANDSHIRE.

Married.—The rev. Z. S. Warren, M.A. vicar of *Dorrington*, and second Master of *Oakham School*, to Maria, eldest daughter of the rev. J. Lamb, rector of *Stretton*.

## SHROPSHIRE.

Married.—By the rev. J. Radcliffe, the rev. Thomas Radcliffe, to Miss Parker, of *Acton-Scot*.

At *Cann Church, Shaftsbury*, the rev. J. H. Dakins, domestic chaplain to his Royal Highness the Duke of York, to Sophia Matilda Caroline Mansell, youngest daughter of the late Lord Bishop of *Bristol*.

Died.—At the house of his daughter, *College Hill, Shrewsbury*, aged 73, the rev. F. Kinchant, of *Easton, Herefordshire*, many years an active magistrate of that county.

## SOMERSETSHIRE.

Married.—At *St. James's Church, Bath*, by the rev. Wm. Marshall, the rev. T. Prevost, D.D. to Miss Rebecca Tawke, of *Camberwell*.

The rev. G. Ware, B.A. of *Stokecorney*, to Elizabeth, youngest daughter of J. D. Middleton, Esq. of *Churchill*, near *Bristol*.

## STAFFORDSHIRE.

Married.—The rev. J. Roaf, of *Wolverhampton*, to Mary Ann, daughter of the late Mr. Buss, of the same place.

Died.—At *Colton*, the rev. E. Ellerton.

## SURREY.

Died.—At the parsonage, *Merton*, the rev. T. Lancaster, perpetual curate of that parish.

## SUSSEX.

Married.—At *South Bersted*, the rev T. Streatfield, of *Chart's Edge*, to Clare, widow of the late H. Woodgate, Esq. of *Pembury*, and youngest daughter of the rev. T. Harvey, rector of *Comden*, in *Kent*.

## WARWICKSHIRE.

Married.—The rev. J. Fisher, M.A. to Eliza, only daughter of the rev. J. Cartwright, rector of *Preston Bagot*.

Died.—At *Alcester*, the rev. R. R. Jenkins, D.C.L.

## WESTMORELAND.

Died.—At *Barbon*, the rev. W. Hewetson.

## WILTSHIRE.

Married.—At *Salisbury*, the rev. J. Awdry, rector of *Felsed, Essex*, to Miss Weller, of the former place.

## WORCESTERSHIRE.

Married.—The rev. R. Willetts, M.A. of *Stourbridge*, to Sarah, eldest daughter of Mr. R. Bennett, of *Donnington, Salop*.

## YORKSHIRE.

Married.—At *Knaresborough*, the rev. W. C. Fenton, of *Grinton Lodge*, to Caroline Mary, eldest daughter of the late rev. R. Myddelton, D.D. of *Gwynnagog, Denbigh*.

## WALES.

Married.—At *Auchabar*, the rev. G. Garloch, of *Meldrym*, to Margaret, youngest daughter of J. Wilson, Esq. of *Auchabar*.

## SCOTLAND.

Married.—The rev. A. Leslie, late of *Edinburgh*, to Eliza, youngest daughter of the rev. F. Franklin, of that city.

## FRANCE.

Died.—At *Dunkirk*, of an inflammatory

fever, the rev. R. Crowther, vicar of *Spratton, Northamptonshire*.

## NEWFOUNDLAND.

Died.—At *St. John's*, in his 35th year, of typhus fever, the rev. John Leigh, Ecclesiastical Commissary of *Newfoundland*.

## MONTHLY LIST OF PUBLICATIONS.

## DIVINITY.

A Charge delivered at the Visitation, in July, 1823, by Herbert Lord Bishop of *Peterborough*. 8vo. 1s. 6d.

A Parochial Sermon in Aid of the National Society for the Education of the Poor, preached in the Parish Church of *St. Neot's, Huntingdon*, August 17, 1825. By the Rev. G. Freer, B.A. of *Emmanuel College, Cambridge*. 8vo. 1s. 6d.

The Education of the Poor, a Christian Duty, and National Blessing: a Sermon preached at the Parish Church of *St. Crux, York*, August 17, 1823. By J. Overton, M.A. Rector of *St. Crux*. 8vo. 1s.

Questions on the Old and New Testament. 1s.

A Selection from the Sermons of the late Rev. W. J. Abdy, M.A. Rector of *St. John, Horsley-down, Southwark*, and Evening Lecturer of *St. Mary-le-bow, Cheapside*. To which is prefixed, a Memoir of the deceased, with Extracts from his Journal and Letters. 8vo. 12s.

A Sermon on Death; occasioned by the Repentance of a Dying Infidel, and preached in the Parish Church of *Stokes-*

ley, September 23, 1823. By the Rev. L. V. Vernon, Rector of *Stokesley*. 1s.

Three Sermons on the Sabbath. Being Part of a Course delivered before the University of Cambridge, in June, 1822. By the Rev. A. Dicken, M.A. Member of Council of the Cambridge Philosophical Society, and Head-Master of *Blundell's School, Tiverton*. 8vo. 2s. 6d.

A Sermon preached at the Archdeacon's Visitation, of the Deanery of *Ewell*, at *Epsom*, September 10, 1823, by the Rev. W. Rose, M.A. F.R.S. Rector of *Beckenham, Kent*, and *Carshalton, Surrey*. 8vo. 1s.

## BIOGRAPHY.

The Life of the Reverend and Venerable John Conant, D.D. late Rector of *Exeter College, Oxford*, Regius Professor of Divinity in that University, Archdeacon of *Norwich*, Prebendary of *Worcester*, and Vicar of *All-Saints, Northampton*, at the Time that Town was destroyed by Fire. Written by his Son, J. Conant, LL.D. and now first published by the Rev. W. Stanton, M.A. 8vo. 4s. 6d.

## LITERARY INTELLIGENCE.

## WORKS IN THE PRESS.

A Second Volume of Eighteen Sermons, intended to establish the inseparable Connection between the Doctrines and the Practice of Christianity; dedicated, by Permission, to the Bishop of *St. David's*.

Elements of the History of Civil Government, being a View of the Rise and Progress of the various Political Institutions that have subsisted throughout the World, and an Account of the present State and distinguishing Features of the Governments now in Existence. By the late James Tyson, Esq.

Aids to Reflection, in a Series of Prædial, Moral, and Spiritual Aphorisms, extracted chiefly from the Works of *Archbishop Leighton*; with Notes and inter-

posed Remarks. By S. T. Coleridge, Esq.

A Praxis on the Latin Prepositions, being an Attempt to illustrate their Origin, Power, and Signification, in the Way of Exercise, for the Use of Schools. By Samuel Butler, D.D. F.R.S., &c. &c. Archdeacon of *Derby*, and Head Master of *Shrewsbury School*. In Octavo.

Conversations on the Evidences of Christianity, intended as an Introduction to the Systematical Study of the principal Authors who have written on the Subject, but also exhibiting in a compressed form, a full Statement of the Facts, Arguments, and Difficulties connected with it; for the Use of those who have not the means of Investigating it more fully. In 12mo.

## POLITICAL RETROSPECT.

ACCORDING to human probabilities the war in Spain may be said to be brought to a close, and with whatever feelings as Englishmen and lovers of social order and peace we may have considered the contest in its origin and progress, we are much misunderstood if we can be supposed to regard its present termination with satisfaction. The Spanish Constitution was too full of imperfections, the Government was too bigoted and too intemperate, and the mass of the people were too indifferent to it, or too averse from it, for us to be satisfied that under any circumstances we should have been justified in making ourselves a party in the war—why should we fight for that which we disapproved? why should we support those whom we condemned, and who refused positively to listen to our advice? why should we maintain that government for a people, of which the people itself were indifferent to the preservation. But if these considerations would have prevailed with temperate statesmen at any time and under any circumstances, they derived irresistible additional weight from the recollection of our own state at this moment—recovering from a most exhausting war, with bright hopes indeed before us for the future, but hopes which can only be realized by a long continuance of peace, and the most vigilant economy.

Upon these grounds we gave our humble approbation to the course which the English Ministry pursued at one of the most embarrassing moments which have occurred to any Ministry—when there wanted not specious pretexts, and generous motives to induce them to recommence the war, and when a strong party in the state, usually adverse to their measures, and to a warlike policy, urged them strongly to the dangerous determination. Of the conduct of France we are unwilling

to speak, because our feelings would lead us to condemn it warmly, when a case may exist, which would justify its measures. According to all appearances, the military interference to correct the errors of internal government in a neighbouring and independent state, is wholly unjustifiable; but if there were sufficient evidence before the French Ministry to warrant them in believing that those errors were disseminated, or intended to be disseminated, within the French territory, to the injury of the French constitution, then the war was one of self-defence, and strictly and entirely justifiable. We cannot say, that such evidence did not exist; the moral responsibility is on them who acted upon its sufficiency—and if the war was undertaken merely to repress the principles of rational liberty, to support a member of the Bourbon family on an absolute throne, to diffuse principles of despotic power, to gratify personal ambition, or to indulge the diseased activity of the French army, then every honest Englishman, every lover of English liberty, is bound to condemn in the strongest terms the whole proceeding; and it attaches a degree of infamy on the Princes of a family restored from a long exile, not by their own efforts, but by the triumph of freedom and independence over despotism.

The consideration of the fate of Spain is, however, independent of any judgment on the conduct of England or France; and there can be no difficulty or injustice in pronouncing that to be at once disgraceful and miserable. It was at Athens, we believe, that it was pronounced criminal to take no part in the political divisions of the state—in Spain we have seen the large mass of the people stand tamely and indifferently by, while their dearest interests were in dispute; if they favoured the consti-

tution, they should have resisted the French; if they hated it, they should have anticipated their arrival. And now what hope is there for the future? We must not limit the power or goodness of the Deity, and it often pleases his wisdom to make the clearest sky emerge from the darkest clouds; but, humanly speaking, what hope is there for the future? The principle is promulgated, that institutions flow from kings, and that liberty is their free gift—on this principle Ferdinand may act both conscientiously and consistently, and yet the Spaniards may remain in slavery, and their advance in knowledge be effectually checked by the iron hand of the Inquisition. It seems clear to us, indeed, that the monstrous machine must be continued in full play, for without it the present order of things cannot be safe. Without it the people must advance in knowledge; they must catch something of the feelings and institutions of their neighbours; and in their progress, while their notions are crude, and the light breaks imperfectly upon them, it is impossible that they should not be discontented; and hardly to be expected, that that discontent should not display itself in sanguinary violence.

From scenes and considerations such as these, with what heartfelt gratitude should Englishmen turn their eyes homewards.—Our hands are too feeble to draw the picture, which presents itself to our imagination—we cannot ade-

quately describe the honour of the English name, or the independence of the English empire abroad, or the universal in-grained freedom, the social order, the security, and comfort which we enjoy at home. One feature we will mention, the most remarkable: there is no decay, not even a standing still in the empire; we are still an ascending people; not indeed in military glory or conquest, because we are at peace; but in all that is left us, in the arts of peace. The same energy, which we displayed in maintaining our own independence and recovering the liberties of Europe, we are now exhibiting not less usefully, if less splendidly, in every kind of internal improvement. We do not instance an embellished metropolis, improved harbours, new-built churches; but let a man watch the labours of the legislature, and follow the members to their several counties; let him see the spirit there alive, how education prospers, how the police of parishes is regulated, how the condition of the poor is amended, how the functions of jurors and magistrates are performed, and how the interests even of the most degraded prisoners are watched over by the wealthy and enlightened.—Let him mark these things—we think he will acknowledge that these indicate nothing of the lassitude of a power resting supine on former greatness, and beginning to decline—but that they bespeak that youthful vigour which, under God's blessing, promises still a long career of glory.

---

#### NOTICE TO CORRESPONDENTS.

"A friend to the laws and to the Established Church," shall receive every attention in our power: We regret that cases should have occurred within his own knowledge, to suggest to him the necessity of the precautionary measure proposed.

We thank *W. V.* for the kindness with which he has received our remarks.

Φ. has been received.